



IMPROVEMENT ERA



VOL. 31

MAY, 1928

No. 7

Obligation to all Nations

MELVIN J. BALLARD

The Mormon Missionary

B. H. ROBERTS

Missionary Work in
North America

PRESIDENTS OF MISSIONS

HOME ASPECTS OF MISSIONARY
WORK

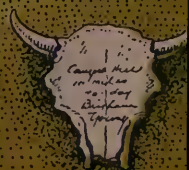
SARAH B. MOODY

STORIES—A MISSIONARY MOBBING
—COMPENSATION

WESTON N. NORDGREN—SILAS L. CHENEY



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IMPROVEMENT ERA

MAY, 1928

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Organ of the Priesthood Quorums, the Young Men's
Mutual Improvement Associations and the Schools of
the Church of Jesus Christ of Latter-day Saints

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EDITOR'S ANNOUNCEMENTS

President Heber J. Grant's tribute to his mother, together with the many choice verses on the same theme, by local writers, in this issue, are expressive of the heartfelt gratitude, reverence and praise of almost all people, within and without the Church, for our mothers. Though to us all, as in the words of a local writer of verse, "every day is Mother's Day," and rightly so; yet, it is entirely becoming that we pause to recognize and hallow that annual occasion—the second Sunday in May—set apart and sanctified, especially, to the memory of Mother. She is a part of, and pertinent to, every theme and ambition that affects the human life and heart; and is worthy of our best, most sacred thought and consideration.

Missionary work of the Church in North America is the basic theme of this number of the *Era*, and should have a Church-wide and a world-wide appeal;—to members of the Church because of their direct interest and participation in missionary work and their obligation to perform it; to the people of the world as an example of whole-hearted, unselfish service in the cause of humanity. "Obligation of the Church to All Nations," by Elder Melvin J. Ballard, and "The Mormon Missionary," by Elder B. H. Roberts, cover the general phases of the theme, while the articles that follow, by Elder LeRoi C. Snow and the various mission presidents, bring out the detail of what we are actually accomplishing, in North America, in this "marvelous work and a wonder." A careful reading of these articles will put you in close touch with these missions of the Church, and will make you feel the spirit and joy of service possessed by the writers themselves. A future number of the *Era*, in a like manner, will treat the foreign missionary work of the Church, including that on the islands of the sea. Don't you think it should be equally interesting?

Have you ever been mobbed? It must be a wonderful, most exciting experience! Mobblings were more or less common "in the early days;" but are rarely a part of

our modern missionary life. To be the principal figure in a "good" mobbing should provide sufficient thrills to meet the so-called fantastic demands of modern youth. In "A Missionary Mobbing," however, more than mere excitement and thrills were produced;—it resulted, also, in stronger testimonies and increased faith, not only with the two victims, but with all who have heard the story. Read the narrative, by Weston N. Nordgren, beginning on page 594 of this number.

"*Compensation*," the story by Silas L. Cheney (page 599), illustrates vividly the fact, that unselfishness and sacrifice bring their own reward; and in this case,—Oh, what a reward! It is often a long time coming; but, in the providence of the Lord, it comes, and is all the sweeter and more appreciated by reason of the suspense. Be sure to read this story;—you'll like it.

The home is not without a part in the great plan of missionary work in the Church. Mother and every other member of the family at home, usually, must work, scheme, skimp, save, sacrifice, in order that father, brother or sister be able to accept the call to fill a mission, and be able also to remain in the field for the full time allotted. See page 590 for a recitation of some of these interesting "side lights," in Sarah B. Moody's article, "The Home Aspect of Missionary Work."

Have you ever listened to the Prophet's Voice? Do you recall his inspiring words and wise counsel? When we attend the general conferences of the Church, and listen to the sermons of the various Authorities, the majority of us are prone to forget, all too soon, the content and importance of their message. To give *Era* readers an opportunity to read and meditate upon some of the remarks of President Heber J. Grant at the last general conference, April 6, we are publishing extracts from his opening address, as an editorial, in this number. This also places his statements on permanent record in the homes of the Saints and in many of the libraries of the world.

My Tribute to Mother

My mother was both father and mother to me, as father died when I was but nine days old.

So near to the Lord would she get in her prayers that they were a wonderful inspiration to me from childhood to manhood.

When she died, the Pacific Coast manager of the New York Life Insurance Company, who once boarded at our home, wrote me: "If the God of nature ever did stamp peace, nobility and serenity upon any human countenance, He did upon the face of dear 'Aunt Rachel.' "

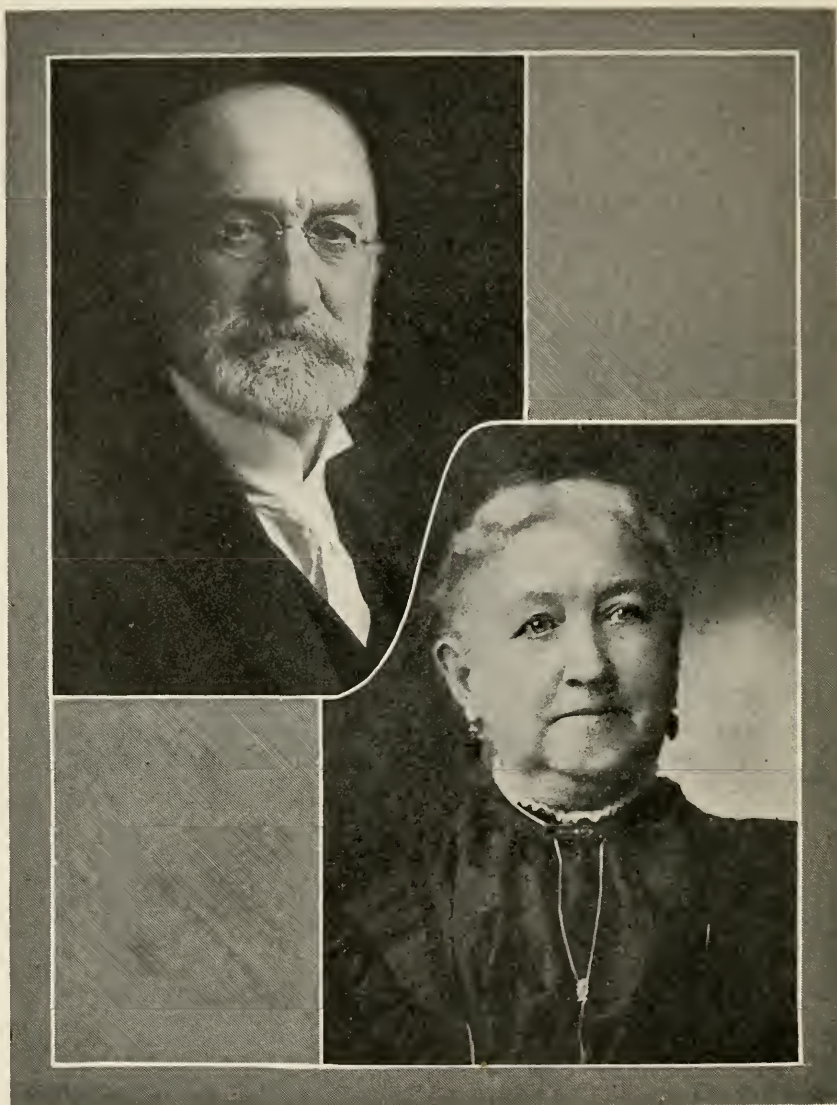
"To know 'Aunt Rachel,' " as mother was affectionately called, "was to love her," is an expression I have heard times without number.

I do not recall ever seeing her angry, or hearing her speak an unkind word.

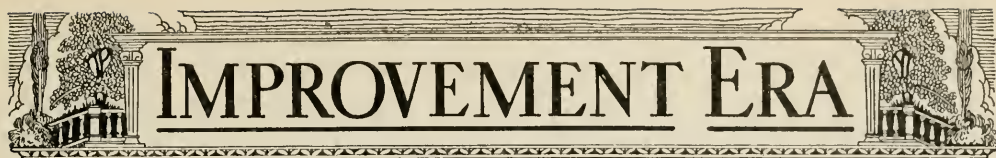
Mother was indeed a lovable character, always looking for the good in others and never for their failings.

She was truly a noble woman, a true Latter-day Saint.

Heber J. Grant



PRESIDENT HEBER J. GRANT, FOREMOST MISSIONARY IN THE CHURCH, AND
HIS MOTHER, RACHEL IVINS GRANT



Vol. XXXI

MAY, 1928

No. 7

Obligation of the Church to all Nations

BY ELDER MELVIN J. BALLARD, OF THE COUNCIL OF THE
TWELVE, AND ASSISTANT GENERAL SUPERINTENDENT
Y. M. M. I. A.

WITH the opening of this gospel dispensation came a realization of that promise made by John while on the Isle of Patmos, that in the latter days the gospel should be restored to the earth by the coming of another angel. That the true purpose of its restoration might be accomplished, it should be preached, John announced, to every nation, kindred, tongue and people. Consequently, this became, at once, the first great obligation placed upon the Church. All of its leaders, from the days of the Prophet Joseph to the present time, have recognized its importance, and the Church has spent more in time and means to fulfil this obligation than all its others combined.

We have sent approximately sixty thousand missionaries into this service since the organization of the Church. When we compute the cost of sending them to their fields of labor, maintaining them while there, with a reasonable allowance for the value of their services, and the cost of returning them home, it amounts to more than two hundred millions of dollars. There are also to be considered the precious lives, beyond all earthly price, that many of these missionaries have given. Add to this the sacrifice and devotion of the wives and mothers who, in many instances, have taken upon themselves a man's task, and have spent many years of loneliness, and you will recognize a contribution, in loving service to fellow-man, the like of which no other people have ever offered.

Our desire is to be obedient unto the Lord, and to please him. At the same time, we are prompted to render this service out of the love we bear for our fellow-men. I had a distinct impression concerning the Lord's feelings toward the children of men, while serving as president of the Northwestern States mission. I was attending a conference in Salt Lake City, when the father of a wayward, careless boy requested an interview with me. The boy had violated, not

only his promises to his father, but had broken the law of the land and had become a fugitive from justice;—he was somewhere in Canada. This father told of the love he still had for the boy, notwithstanding all the sorrow the son had caused; but was unable to search for him. Out of that love he had for his precious boy, he pleaded with me to seek him. While I listened to the pleading of this man, I seemed to hear the plea of another Father, the Father of us all, whose children, though he does not come to them, are precious to him; and he is imploring every man who holds the Priesthood, and every woman, too, who is a member of the Church, to seek to win these precious sons and daughters away from the pitfalls of the evil one, and to preserve them unto salvation in his kingdom.

The following extracts from the first section of the Doctrine and Covenants portray the spirit and the attitude of the Father towards his children. He makes it known that he realizes their danger and is anxious for them; as any true and loving father is impelled to warn his children and offer them the means of escape before it is too late.

"Wherefore I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

"And also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets: * * *

"That mine everlasting covenant might be established;

"That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers."

"For they have strayed from mine ordinances, and have broken mine everlasting covenant;

"They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."

"Wherefore the voice of the Lord is unto the ends of the earth, that all that will hear may hear:

"Prepare ye, prepare ye for that which is to come, for the Lord is nigh: * * *

"And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh;

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their midst, and shall come down in judgment upon Idumea, or the world."

The means of escape is here clearly set forth as the new and everlasting covenant, the gospel of the Lord Jesus Christ.

Now the Latter-day Saints do not have forever to perform

this work. In section 45, it is clearly set forth that the beginning of the times of the Gentiles would commence with the dawn of this dispensation, and that this generation should not pass away until the times of the Gentiles be fulfilled. Therefore, we are fast approaching the concluding period of the times of the Gentiles, the time assigned to us to go to the Gentile nations and gather out the blood of Israel, one of a family and two of a city, that may be found in these nations; and then to extend to every man and woman the invitation to come in and be partakers of that safety and protection which the Lord has provided for men, in time and in eternity, through accepting the everlasting gospel. If we were going down the street at night and saw a house on fire, and knew that within were men, women and children, ignorant of their peril and danger, what would the natural action be? If there was any milk of human kindness in our hearts, we would endeavor to rouse them to the seriousness of their situation and, by every power possible, assist them to escape. Though they heeded not our warning, nevertheless, we who knew the danger would, with all our might, mind and strength, endeavor to rescue them;—and we would do this to save their bodies. Will we not do more to save both men's bodies and spirits? No generation of men and women have ever had a more serious obligation upon them than the members of this Church;—to let the whole world know that God has spoken in this hour of warning, and has offered the means of escape for all his children. It is an obligation that rests upon, not only the man who has a son or daughter whom he sends into the mission field, but upon every man and woman. These missionaries are the representatives of the ward. It is an obligation upon the members of the ward to see that their representatives are in the field; and it would be a matter of reproach upon any ward who would allow a missionary to come home because the finances of his parents had been exhausted. In each ward there should be created a missionary fund, by contributions at missionary farewell parties, and by the separate contributions of those who may never be able to go upon missions, that would be sufficient to send each missionary to his field of labor. That would help greatly and make it possible for many who cannot now go to enter the mission field. I believe that the great inventions of modern days, that have increased our facilities of travel, have given us the opportunity to broadcast the message through radio and other means of communication, and portray it in motion pictures, have been brought into the world chiefly to enable the Latter-day Saints to discharge this great obligation to the nations of the earth. And if all the members of the Church would pay their honest tithing, sufficient means would be provided that these facilities

could be more fully utilized by the Church, and thus reach millions where we are now reaching only thousands.

May the Lord speed that glorious day, and continue to send his message forward by the faithful, devoted help of the members of the Church, so that no soul may be ignorant of the dangers that are before us, or be denied the privilege of that protection and safety which the Lord has offered to all his children; and thus, having done our duty, we shall stand acquitted, and our skirts be clear of the blood of this generation.

SUBJECTION OR GUIDANCE

"What was it then except the trustworthy direction of the Church leaders, and the trust of their followers which made the 'Mormons' successful in all their undertakings? * * * It was a community of equality, whose members, trusting in their leaders, united to form a system of mutual aid in which the motto, 'Live and let live,' was replaced by 'Live and help to live.'

"One cannot but grant that the 'Mormon' leaders held especially high moral standards. They never misused their office, nor did they ever use it against the interest of the people. * * * The success of the 'Mormons' was due to business ability and the moral sincerity of their leaders. Into their hands the Saints had given their entire rights."—*Dr. Rolf Jungeblut*, at University of Frankfort, Germany, 1925. (From thesis on "The 'Mormon' System of Government;" translated by Thomas C. Browning, Ogden, Utah.)

A PETITION

O Lord, we pray, bless all thy sons
Who on the platform stand,
And have to preach, exhort and teach
The people of the land.

Bless all thy sons and daughters, too,
Give them retentive mind
That in the treasure house of thought
They'll inspiration find.

Send each a guardian angel, Lord,
To stand beside him there;
And open wide the gates of thought
In sermon, song and prayer.

We need thee so, we need thee so,
Each hour of every day,
Oh, from our humble plea for help
Turn not thine ear away!

The "Mormon" Missionary

BY ELDER B. H. ROBERTS, OF THE FIRST COUNCIL OF SEVENTY,
AND FORMER PRESIDENT OF THE EASTERN STATES MISSION



THE "Mormon" missionary is born of the system, or religion, known as "Mormonism." It purports to be a new dispensation of an old faith: the gospel of Jesus Christ—the everlasting gospel. There is but one, and that the covenant "of eternal life, which God, that cannot lie, promised before the world began." (Titus 1:2.) And should another gospel be preached, even by an angel, it would stand condemned by apostolic anathema. (Gal. 1:8.) Hence, "Mormonism" could not be other than a new dispensation of the old faith if it was to have any standing as a religion. To make the claim of a new gospel, other than the gospel of Jesus Christ, would be to carry within itself an element that is self-destructive. No, "Mormonism" claims to be the gospel of Jesus Christ—the everlasting gospel, which St. John, on Patmos, saw would be restored to earth, by an angel of God, in the last days—in "the hour of his judgment." (Rev. 14:6-7.) It should be noted that the angel would come, "having the everlasting gospel to preach to them that dwell upon the earth;" not that the angel himself would preach it. He was to bring it to the earth, others were to preach it, presumably those who should first receive it from the angel's ministration, and those who should rise with the system, increasing in numbers with its growth, and strengthening with its strength. These would become the witnesses of its truth, the advocates of its doctrines, for so God proceeds with the introduction of his message when he would send one to the world. So he proceeded when, in the Meridian dispensation, he would bring in the Christ and his redemptive work in behalf of the human race. As fore-runner, he sent forth the witness, John the Baptist, to testify

of the coming of the Christ, "the Light"—"the Light of the world." He "came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light." (St. John 1:6-8.) So Jesus, when he came, added to the testimony of John by saying, in his conversation with Nicodemus, "We speak that we do know, and testify that we have seen; and ye receive not our witness." (St. John 3:11.) Later, and near the close of his earth-mission, the Christ declared: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (St. John 18:37.) He organized his system for the promulgation of his message in that day by a co-ordination of witnesses. The Twelve Apostles were chosen with this end in view (see St. Math. 10); so, too, were the Seventy, whom he chose and sent out "two and two before his face into every city and place, whither he himself would come." (St. Luke 10:1.) Comparison of the calling of the Twelve and the Seventy in the chapters cited will show that the calling and authority of these two bodies in the Church were very similar.

After the resurrection of the Master, and when about to depart from his beloved disciples, including the Apostles, he said to them, answering their question if he would at that time restore the kingdom unto Israel: "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:7-8.)

This idea of the Apostles and of the whole Church carrying the message of God to the world, as witnesses of its truth, permeates all the Christian documents. It is so in relation to the tremendous outflow of mission spirit on the pentecostal day, following the resurrection. "This Jesus," said Peter in his discourse, "hath God raised up, [i. e., from the dead] whereof we all are witnesses." (Acts 2:32.) "Ye [the Jews] denied the Holy One, * * * and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (Acts 3:15.) "Him [the Christ] hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5:31, 32.) Again said St. Peter: "God anointed Jesus of Nazareth with the Holy Ghost and with power: * * * And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew

and hanged on a tree: Him God raised up on the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness." (Acts 10:38-43.)

So proceeded forth the work of God in those days from these witnesses.

In similar manner has the work of God come forth in the dispensation of the Fulness of Times. God raised up unto himself a witness in the person of Joseph Smith, the prophet, and revealed himself and his Son Jesus Christ unto him in the full light of an all-glorious day, making known the reality of the existence of God, the kind of a being he is, the fallen-away status of the world with respect to their knowledge of God and the religion of Jesus Christ; also he declared his purpose to rebuild the fabric of his Church again in the earth, for the last time, and the Fulness of Times.

This revelation was supplemented by the revelation of, and the bringing forth of, the Book of Mormon, by which a veritable cloud of new witnesses was brought forth to testify of the same truths as found in the Old and New Testaments, which, in the aggregate, make up the gospel of Jesus Christ, especially certifying to the resurrection of Jesus, and of all men; also setting forth the gospel as the power of God unto salvation. To the truth of this new volume of scripture God raised up three special witnesses, besides the first, to whom was shown the original plates of the record by the power of God; to whom also God testified of the truth, and commanded them to witness it unto the world. Later also God commanded these three witnesses to search for and find other witnesses among the believing disciples of the new dispensation, even twelve, to become the Twelve Apostles of the new age of dawning faith, that they might be sent into all the world with the great message of the fulness of the gospel restored. And this was done.

Since the new dispensation was to be preached in all the world, however,—“to every nation, tongue and people,”—it is quite evident that the One, the Three and the Twelve Witnesses will not be adequate to the work of bearing witness to what had been brought forth of God in the new age; at least, not with sufficient rapidity to answer the purposes of God in consummating his great work of restoring all things which had been “spoken by the mouth of all his holy prophets since the world began.” (Acts 3:19-21.) Hence, a greater number of special witnesses were called, to be organized into groups of seventy, with seven presidents to preside over each group of

seventy, and the seven presidents of the first group to be the presidents of all these groups, however numerous they might become; though they be increased to seven groups, or seventy times seventy (Doc. and Cov. Sec. 107), or until they number one hundred and forty and four thousand seventies, if the work of the ministry requires it. (See *History of the Church*, Vol. II, p. 221 and notes.) That is the only limit fixed for the number of these groups of witnesses—the requirements of the work of the ministry in all the world. But besides these arrangements for special witnesses of the work of God, all who receive any measure of the power of God through having his Priesthood conferred upon them—certainly the high priests and the elders, organized into quorums as standing ministers in the stakes of Zion—have such right and power. So also the quorums of the lesser priesthood may teach the truth, bear witness of it, and persuade all men to come unto Christ. (Doc. and Cov. Sec. 20:28-59.) This is the privilege also even of the membership of the Church (Doc. and Cov. Sec. 88:81); but, of course, all things must be done in order; and the various ordinances of the gospel may be administered only by the respectively designated officers in the organized priesthood of the Church, as therein provided. Here I am merely pointing out the broad base from which the “Mormon” missionary rises. He is born of the system of truth for the promulgation of which he labors. The Church has had deposited with it, through the revelations of God, the truth and the fulness thereof. It knows the truth necessary to be received of men; the ordinances essential to salvation; and has both authority to act, and commission to proceed with the evangelizing of the world with its message from God. A dispensation of the gospel has been committed unto the Church; and wo! be to the Church, if it preach not the gospel! Hence the “Mormon” missionary, with his enthusiasm, his zeal, his earnestness, his self-sacrifice of time and means and family association that he might carry this message of a restored gospel to the world, prompted thereto by a love of fellow-men, and a sense of gratitude and of duty towards God.

And now that we have him in God’s picture of things, a word as to his essential qualifications. These were made known early in the opening of the new dispensation. The prophet’s own father would know what was to be his part and lot in the forthcoming work; and so came inquiring of the prophet. Several others inquired about the same time, which brought forth the answer:

“Behold, a marvelous work is about to come forth to the children of men; therefore, O ye that embark in the service of God, see to it that ye serve him with all your heart, might, mind and strength, * * * If ye have desire to serve God, ye are called to the work, * * * and faith, hope, * * * and love, with an eye

single to the glory of God, qualify * * * for the work. Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence." (Doc. and Cov., Sec. 4:1-6.)

Behold what shining qualities are here! Qualities that make for character—for general uprightness, for completeness! For emphasis, and for visualizing them at a glance, let us tabulate them:

- | | |
|----------------------------------|--------------------------------|
| 1. <i>Whole Heartedness.</i> | 8. <i>Knowledge.</i> |
| 2. <i>Desire to Serve.</i> | 9. <i>Temperance.</i> |
| 3. <i>Faith.</i> | 10. <i>Patience.</i> |
| 4. <i>Hope.</i> | 11. <i>Brotherly Kindness.</i> |
| 5. <i>Charity.</i> | 12. <i>Godliness.</i> |
| 6. <i>Singleness of Purpose.</i> | 13. <i>Humility.</i> |
| 7. <i>Virtue.</i> | 14. <i>Diligence.</i> |

What a list of virtues! Who hath these hath all! Not only the essentials of a "Mormon" missionary, but the essentials of a life,—a life that must be of God's making,—a life pitched on the highest and most sublime key. The Christ said to his Nephite Twelve, after defining for them their powers and duties: "What manner of men ought ye to be? Verily I say unto you, even as I am!" This would parallel and justify the virtues here listed as essential qualifications of those who would engage in the work of the Lord.

Is the ideal too lofty? The perfection unattainable for mortal man? One is tempted to think so; and, yet, the ideal must be set forth. Nothing short of it will truly represent God's thought, God's ideal. Men must know that, and strive for it; and, in the striving for it, hold in thought that He who commends patience will also be patient with our striving, so long as we do strive; and He who commends mercy to us, will also be merciful as well as just.

Meantime, it is for the man of God, the "Mormon" missionary, seeking out of love to carry the gospel to his fellow-men, to carry the vision of God's perfections in his heart, and so live by them and in them that his labors will be wrought in the spirit of the things here set down. In the revelations given in the early days of the new dispensation, God assured one, and through him all, that "the worth of souls is great in the sight of God; * * * and how great is his joy in the soul that repenteth. * * * And if it so be that you should labor all your days in crying repentance, * * * and bring, save it be one soul unto me [the Lord Jesus], how great shall be your joy with him in the kingdom of my Father!" (Doc. and Cov. Sec. 18:10-15.)

Is not the labor of a "Mormon" missionary splendid? Workers together are they with the Christ for the salvation of souls!

The Missionary Home

BY ELDER LEROI C. SNOW



PRACTICALLY all who are called to represent the Church as missionaries come first to Salt Lake City. Here they receive instruction, go through the temple, are set apart by members of the Council of the Twelve or the First Council of Seventy, arrange for transportation and leave in groups for their mission headquarters. This policy has been followed for many years.

The original purpose of the Missionary Home in Salt Lake City was to be a place for outgoing missionaries to stay during the two or three days required for this preparation. The Home has since developed into a two weeks' preparatory school of intensive teaching and training, for the benefit of all missionaries.

For a number of years, Bishop David A. Smith had recommended the establishment of such a home for missionaries. Approval by the First Presidency was given in May, 1924. The following month, the writer was appointed to be in charge of the Home, under the direction of a supervisory committee, which was soon afterwards named: Bishop David A. Smith, chairman, Axel A. Madsen and Harold G. Reynolds. The residence at 31 North State street was selected and extensive alterations and additions made, requiring nearly eight months to complete. In the meantime, the Supervisory Committee was reorganized thus: Elder David O. McKay, who had just returned home after presiding over the European mission, chairman, President Rulon S. Wells and Bishop David A. Smith.

President Heber J. Grant dedicated the Home February 3, 1925. On March 4, the first group of missionaries arrived, and the class work began the next day, with five elders, continuing for one week. January, 1926, the course was increased to a period of two weeks.

During the two weeks, seventy-one classes are held, beginning with devotion each morning at 7 o'clock. These classes are conducted by more than thirty instructors, among whom are a number of the Church Authorities. The work covers instruction in the gospel, Church organization, the standard Church works, English and foreign languages, singing, genealogy, priesthood and auxiliary work, personal health and hygiene, gymnasium exercises and swimming, table etiquette and manners. By courtesy of the Salt Lake Transportation Company, the missionaries are taken on a sight-seeing trip around the city. They attend the organ recital at the tabernacle, after which they join the party of tourists in a visit of the Bureau of Information, the museum and the buildings and grounds in the temple block, and listen to Elder Joseph S. Perry's splendid lecture to the tourists.

In addition to the class instruction, the missionaries are trained, during their stay in the Home, in proper association, dignified conduct, personal appearance, dress, cleanliness and neatness, order, punctuality and are urged to eliminate from their lives all "light mindedness, loud laughter." etc.

We try to have them apply these teachings in their lives because they know it is the right thing to do, not because they are compelled to do it. Their acceptance of the call is voluntary—not compulsory. We want them to accept the training at the Home entirely in this same spirit.

The great majority who report at the Home are earnest and sincere and filled with a desire to do their very best. They adjust themselves readily to the program and requirements of the Home and profit much from the classes. Many have been active in Church service in their wards and stakes, have a college education and are prepared to represent the Church in a dignified, creditable and able manner. We all might well be proud of this army of devoted and faithful messengers of truth.

The information which the missionaries receive in the classes is very important, and they are greatly improved by the training in proper conduct. I believe, however, that the greatest good accomplished by the Home is in helping them obtain the *missionary spirit*. This most of them do. The degree to which they obtain this missionary spirit depends largely upon the attitude of the individual missionary himself. The three visits to the House of the Lord, the close contact in classes with so many leading men and women (Elder David O. McKay, Elder Melvin J. Ballard, President Rulon S. Wells, President Levi Edgar Young, Bishop David A. Smith and others), concentrating their minds and interest for two weeks upon the work of the Lord, their blessings by the patriarch

and those who set them apart, their secret and devotional prayers, expressing themselves before their associates,—all these experiences result in increased faith and strengthened testimonies in God's great latter-day work.

Many, during their stay at the Home, perhaps in the temple, or during their visit on the temple block, or in some of the classes, have been thrilled as never before in their lives. Their hearts have been touched, their understandings opened, and God has given them a testimony of the divinity of his work. When this spirit and understanding come upon them, they want to tell of their happiness and can hardly wait for the opportunity to preach the gospel and to bear witness of its truth. This is the missionary spirit and most of the elders and sisters who report at the Home receive it before they leave. Though they may be serious and feel their responsibility on arrival, the work at the Home makes them realize this responsibility much more.

Until the spring of 1927, many of the classes were held in the Y building of the L. D. S. high school and in the Bishop's building. Another building, just north of the Home, was then added to give additional sleeping rooms and a fine class room. We can now accommodate sixty elders and twenty women missionaries. There are, frequently, groups of this size. The smallest group this year, forty-one, has just left the Home.

Since the work began, nearly three thousand young men and women have passed through the Home on their way to the mission field. These representatives of the Church are the cleanest, sweetest and finest young people in all the world. They are young, their average age being less than twenty-one years. There are more than two thousand of them now out in the world. They have the sacred and tremendous responsibility of "preaching the gospel to every kindred, tongue and people." The greatest joy that Sister Snow and I have felt in our labors at the Home has been our acquaintance and association with these thousands of splendid boys and girls, winning their confidence and helping to make them happy in their work. We have made friendships which will last through life. About a thousand have completed successful missions, and have returned happy and satisfied. It has been a great pleasure to welcome them back. This is another purpose of the Home, where returning missionaries may stay a few days and mingle with those who are preparing to leave.

The great good accomplished by the Missionary Home thus far is but a beginning. Its effectiveness will continue to grow and its fine influence will be felt more and more, both in the mission field and here at home.

The California Mission

BY PRESIDENT JOSEPH W. McMURRIN



THE California mission comprises, not only the state from which it takes its name, but also the immediately adjoining states of Arizona and Nevada. It is rather singular that within this same territory there are also nine fully organized stakes of Zion, each, in its particular locality, exercising joint jurisdiction with the mission. In this regard the California mission is quite unique, as, doubtless, no similar situation exists elsewhere in the Church. But, notwithstanding this novel introduction in Church procedure, it is both interesting and instructive to observe the success with which it operates. Each of these ecclesiastical units—mission and stake—performs its separate and particular work, one supplementing the other, with advantages accruing to both. Indeed, this direct contact between mission and stake in rendering common service in the same field, each ever

conscious and respectful of the authority and responsibilities of the other, furnishes a splendid example of cooperation in religious activities and conduces to good fellowship and spiritual development generally.

Moreover, regardless of the fact that the stakes' combined area constitutes but a fractional part of the mission territory, and that the great majority of missionaries are far removed from the nearest stake, this overlapping of stake and mission jurisdiction affords the nearby missionaries unusual opportunities to participate in auxiliary organizations and various meetings, including priesthood and sacramental, of both stake and mission. While, unquestionably, the work of the traveling elders and sisters is primarily to carry the gospel message to the stranger and non-member, this can and must be done as well within as beyond the boundaries of the organized stakes of

Zion. Accordingly, with the approval and by special invitation of the several stake presidencies, missionaries are laboring in seven of the nine stakes that lie within the California mission.

Nor would it be surprising if the not-distant future witnesses a still further increase in the number of stakes within the present confines of the mission; for it is only very recent history that approximately twelve thousand Latter-day Saints, formerly enrolled on the records of the mission, were organized into three stakes of Zion within the state of California alone; namely, Los Angeles and Hollywood in the south, and San Francisco in the north. This expansion of stake organizations into mission territory is without precedent and marks a new and important step in Church development.

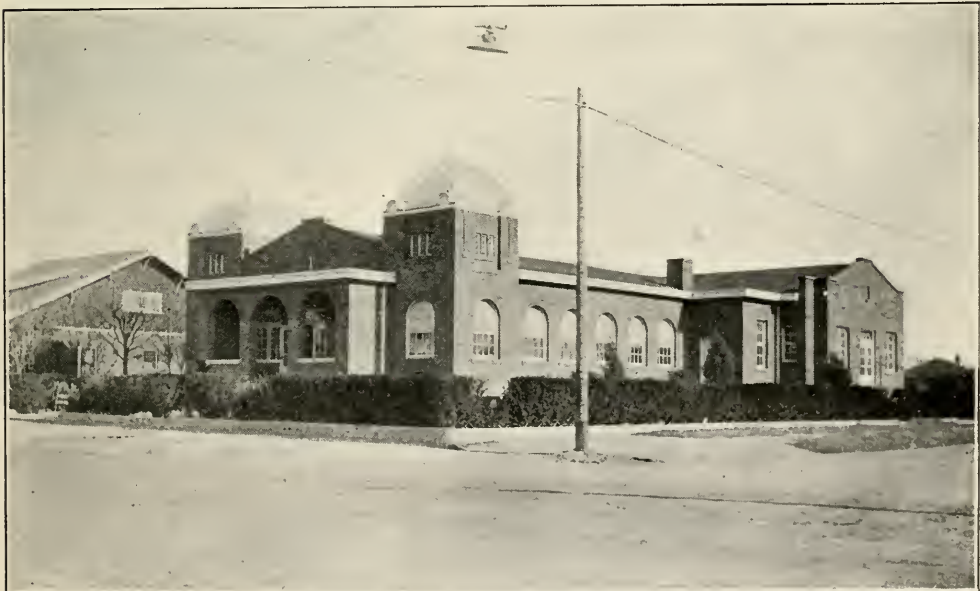
However, the work of the California mission advances apace; and, although this recent creation of three comparatively large stakes necessitated the transfer of considerable property and thousands of members from the records of the mission; yet, this loss is already partly offset, as there were organized within the mission during the calendar year just past more branches and auxiliaries than in any year preceding. The following named branches of the Church, numbering fourteen in all, were added to the California mission during the past year. Sutter, Homestead and Roseville, in the Sacramento district; San Luis Obispo, Santa Barbara, Ventura, Compton and Baldwin Park, in the Los Angeles district; Logan Heights, Lincoln Acres and East San Diego, in the San Diego district; Taft and Merced, in the Fresno district; and Hayward, in the San Francisco district. At present the mission has 54 branches, 71 Sunday Schools, 46 Relief Societies, 62 Mutual Improvement Associations, 40 Primaries, and an enrolled membership of approximately 9,000 souls.

In the matter of chapels and other Church buildings, the California mission is both fortunate and progressive—fortunate in the ready cooperation and liberal financial assistance received by it from the First Presidency of the Church, and progressive in the universal desire of its people to be adequately housed and their substantial contributions toward the attainment of that desire. During the past year, the mission was authorized by the First Presidency to develop and perfect the following extensive building program, which contemplates the expenditure of about \$150,000.00: the erection of chapels at Elko, Winnemucca and Susanville, in the Nevada district; the erection of chapels at Prescott and Binghamton, and the enlargement and remodeling of the present chapel at Ray, in the Arizona district; the erection of a chapel at Palo Alto, in the San Jose district; the erection of a chapel at Fresno and an amusement hall at Modesto, in the Fresno district; and the purchase of a chapel at East San Diego,

in the San Diego district. During recent years, more than twenty modest, but comfortable, chapels have been erected or purchased in various parts of the mission; and this property of the Church, together with the building projects now under way and to be completed during the current year, represents an aggregate value of about \$450,000.00.

Moreover, in other fields of activity, the record of the California mission is no less gratifying. In the number of baptisms and the general sale and distribution of literature, the year just ended was the most successful in the history of the mission. Special attention was given to placing the Book of Mormon in the homes of friends, strangers and Church members alike, in reverent commemoration of the one hundredth anniversary of the angel, Moroni's, delivery, to Joseph Smith, of the golden plates from which this modern volume of scripture was translated. The following figures, compiled from mission records, disclose the mass of printed matter that was distributed by the missionaries during the year: 16,000 copies of the Book of Mormon, of which number 10,000 copies were sold, and 6,000 copies loaned and given away; 1287 other standard works of the Church; 24,367 other books; 367,290 pamphlets; and 570,515 tracts. There were 597 persons baptized, of whom 331 were converts.

The California mission, like all similar organizations of the Church, has constant need for more workers than are available.



LATTER-DAY SAINT CHAPEL IN DOUGLAS, ARIZONA, CALIFORNIA MISSION

Everywhere opportunities are abundant for those willing to labor, as the plea for additional help is quite universal. Nor can any greater honor come to a home than a call to one or more of its members to represent the work of the Lord among the nations of the world as duly accredited preachers and teachers of this gospel. Prospective missionaries of the Church will insure the presence and aid of the Spirit of God and qualify themselves for their important labors by faith in divine promises, prayerful study, simplicity of speech, earnestness of manner, humility of spirit, and love unfeigned for the human family. These characteristics, rather than the wisdom of man, are essential to the success of the traveling ministry. Faithful missionaries the world over learn by the companionship of the Holy Ghost that they minister, not in their own strength, but by the power of God; and, as this assurance increases in their souls, confidence conquers fear, testimonies grow in spiritual fervor, and men and women, perhaps at first timid and inexperienced, witness in their own personal development the fulfilment of God's promise to magnify his servants before the world. Eligible members throughout the Church, who conscientiously prepare themselves for the mission field, will, in due time, join with thousands of fellow-missionaries in the solemn declaration that in the service of the Master there is joy that passeth all understanding.

Los Angeles, California

FAREWELL

(Tune: "Let The Lower Lights Be Burning.")

From afar came voices calling,
Pleading, send an elder here;
So from out our midst was chosen
One whom we all held most dear.

Chorus

Farewell! Elder, peace be with you,
Far from us you're called to go,
But we know our Gospel calls you,
For the Lord has willed it so.

Many humble hearts will welcome
You into their dreary life;
You will find staunch friends to help you,
When you're met by toil and strife.

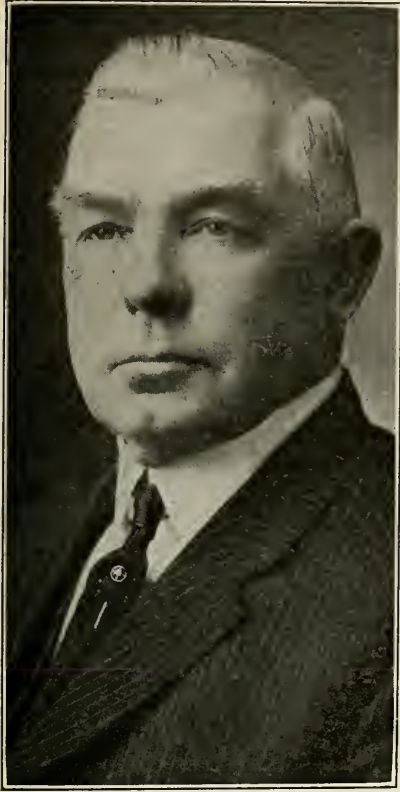
When you raise the Gospel standard,
They will join your glad refrain;
And, then, when your work is finished,
We will welcome you again.

Panguitch, Utah

ILETTA D. REID

The Western States Mission

BY PRESIDENT JOHN M. KNIGHT



IN many respects, 1927 was the best year in the history of the Western States mission. Greater opportunities to present the gospel message to the people were afforded the missionaries than ever before. An increased desire for something real and tangible in the religious world caused many thinking people to turn to a friendly investigation of "Mormonism." Invitations to speak before civic organizations and literary clubs were received and accepted. Churches were opened to some of the missionaries, where gospel truths were discussed in an academic and constructive spirit and favorable comment was brought forth from the hearers. In July, an invitation was extended to the writer, by the dean of the Iliff School of Theology, to present the "Mormon Question" before a convention of seventy-five Methodist ministers from the Colorado diocese. Thirty minutes were assigned

the speaker: ten minutes to discuss early Church history, ten minutes for explanation of fundamental doctrines, and ten minutes to tell of the aim and purpose of our Church in the world. The speaker was accorded every courtesy and was permitted to speak twenty minutes longer than the time allotted. Twenty minutes more were used in asking and answering question. At the close of the service the Moderator said, "I am sorry we do not have at our disposal another hour, that we might hear more about this wonderful religion."

An interesting development of missionary work is the organization of Sunday Schools, Mutuels and Primary Associations, in various parts of the mission. The membership of these is largely non-"Mormon." These agencies have been potent factors in allaying prejudice and bringing converts into the Church. Through the

splendid service of the missionaries and the valuable assistance of the local priesthood and Saints, four hundred fifty-eight baptisms were performed during the year, an average of four and one-half for each missionary in the field.

An evidence of the interest in some quarters was seen at the April conference, held at Omaha, when four missionaries laboring in that district reported one hundred six families of investigators in the one city. Since then, forty converts have been baptized, with prospects of many more in the immediate future. I quote from one letter out of many received at the mission office during the past year:



LATTER-DAY SAINT CHAPEL IN DENVER, COLORADO, WESTERN STATES MISSION

"I am glad to inform you that my wife and I have had the pleasure of forming the acquaintance of two of your fine men on Church duty in this city. Their friendly visits and conversations at our home have brought sunshine to my wife, whose health has been far from good the past eighteen months. Some four or five weeks ago she contracted infection in her right hand, which required a severe lancing as an outlet for the pus which had formed. Shortly after this, the next day, our good friends were at our home and offered a prayer in her behalf. Immediately after, her pain subsided and at this writing her hand is normal. This, Mr. Knight, is my motive in forwarding this communication to you. We are glad to claim the acquaintance of two of God's noblemen. Our home is open to them at any time as well as to any others of your faith."

This letter was written by a prominent doctor of Council Bluffs, Iowa.

It should be stated that a great deal of the progress made by the mission in 1927 is due to the excellent work of the short-term missionaries. These men and women have been able, through their greater age and experience, to reach people heretofore unapproachable and to arouse interest through their dignity and their closer acquaintanceship with the history and doctrines of the Church. This is said without disparagement of the splendid work that has been done by the younger laborers. As a stabilizing force in the field, and especially among the better educated and more socially prominent people, the labors of the short-term missionaries have been of incalculable value.

With the splendid assistance of the General Authorities of the Church, the mission has been able, in 1927, to show appropriate material progress. There was acquired, by purchase, a chapel at Council Bluffs, Iowa, and we now have a fully organized branch in that city, with all the auxiliary organizations functioning as in a regular ward. At Alamosa, Colorado, we built an addition to the chapel, at a cost of seven thousand dollars, furnishing class-room accommodations for all the auxiliary associations. A new chapel and amusement hall has been built at Bluewater, New Mexico.

In conclusion, it may be appropriate to offer some helpful suggestions to prospective missionaries, which will be applicable to other missions as well. Our workers should be as well informed as possible along the following lines: etiquette and social breeding, courteous manners, table etiquette, dignity of bearing and approach, and graceful and gracious presence, befitting workers for God and humanity; a better use of English in speaking and writing, which can best be cultivated by study and by imitation of fellow-missionaries who are better informed on these points. Though these elements cannot take the place of the inspiration of the Lord, they can and will help mightily in making that inspiration more effective, especially among the refined and educated. They should also strive for a better and more direct knowledge of Scripture, especially the Bible and the Book of Mormon. I am glad that in the missionary course newly established in our Sunday Schools and Mutuals, a study of these books has been inaugurated, not only from the viewpoint of obtaining gospel texts, but also from the broad, general view of the origin, history, and construction of the Scriptures. Out of my experience as a mission president, I strongly commend this study to all the men and women in the Church, and especially those who are likely to be called as missionaries. And in making quota-

tions from the Scriptures, we should quote from the book itself, not from a commentary.

It goes without saying that the ability and capacity of thoughtfully, prayerfully, and logically studying and analyzing the principles of the gospel, and adapting scriptural texts to their proof and establishment, should be zealously cultivated. The use of isolated paragraphs, without connection with their context, should be avoided. And if the mind of the missionary is filled with useful knowledge regarding gospel principles, the Spirit of the Lord will draw on that store of information at the right time and in the right way. If one knows what to say in missionary work, the Lord will tell him how to say it.

The Lord is wonderfully opening up the way for the earnest missionary in the Western States mission and elsewhere. The crying need today is for a much larger supply than we now have of intelligent, faithful, prayerful emissaries who will live close to God, cultivate and retain the influence of the Holy Ghost, live the laws of health, study gospel principles, become better and more cheerful and friendly advocates of "Mormonism," and cultivate the friendship and confidence of their newly acquired friends. For such as these, the field of missionary work is vast in extent and opportunity; and the example they set, of clean and wholesome living and faithfulness to a cause, will make their influence for good incalculable.

Denver, Colorado

MAKE HER DREAMS COME TRUE

A little mother watches you,
And prays both night and day
That you, her son, may worthy prove,
And tread the narrow way.

She sees a picture of a man,
So fine of form and face,
Who plays a part in history,
And takes his rightful place.

Yes, one who loves his fellow-men,
And serves them all he can.
Who does his level best, you know,
Is, through and through, a man.

That picture is of you, her son;
In you she lives anew.
So be the man you ought to be,
And make her dreams come true.

Mesa, Arizona

IDA R. ALLDREDGE

The Central States Mission

BY PRESIDENT SAMUEL O. BENNION



THE history of the Central States mission dates from the year 1855, when, at a general conference of the Church held in Salt Lake City, five elders were called to the Indian Territory to labor among the Cherokee and Creek Indians. They worked diligently and successfully, baptizing a number and organizing several small branches of the Church. They also met a number of brethren and sisters, former adherents of Lyman Wight, who had drifted into Oklahoma, and before the end of the year 1855 a company of sixty-five of these emigrated to the West.

In the spring of 1859, all the elders but one returned to Utah, being expelled from the Indian Territory by Indian agents, on account of the Johnston army trouble. From this time, excepting the labors of two elders who were called into the field in 1877, little work was done until 1883, when

Apostle George Teasdale and Elder Matthew Dalton arrived in Indian Territory as missionaries to the Cherokee nation, "to show them the records of their forefathers and make them acquainted with the promises of the Lord to them in the latter days." While there, Elder Teasdale wrote and published several gospel tracts for circulation among the Indians, being assisted in the work by an Indian interpreter by the name of Eubanks.

Elder Andrew Kimball followed Elder Teasdale, in 1855, in the presidency of the mission, and remained in charge twelve years, when he was succeeded by Elder William T. Jack. The mission had now developed into one of the largest fields in America, the states of Kansas, Arkansas and Texas having been added to its territory, making an area of 351,000 square miles and a population of more than six million people. The headquarters were at St. John, Kansas.

On March 29, 1898, the name, "Indian Territory" mission was changed to "Southwestern States" mission. Many new branches were established and Church buildings were erected. On January

20, 1899, a monthly paper, *Truth's Reflex*, promoted and edited by President Jack, was published at St. John, Kansas; it was devoted entirely to religious matters.

The first woman missionary in this field, and one of the first called by the Church, was Sister Belle T. Copening.

In May, 1900, Elder James G. Duffin was made president, and in October of the same year the states of Missouri and Louisiana were added to the mission.

Before President Duffin left his field of labor, in 1906, two comfortable places of worship had been erected in the state of Kansas, two in Indian Territory, three in Texas, two in Louisiana and two in Arkansas. A Latter-day Saint colony had also been established at Kelsey, Upshur county, Texas, which, in 1906, had a population of about 400 souls. They owned a good meeting house, a school, a saw mill and about 14,000 acres of land. Other Latter-day Saint colonies were located near Poynor, Henderson county, and near Spurger, Tuler county, Texas. About 1000 members of the Church resided in the state of Texas alone.

In the year 1904, an important acquirement of property in Independence, Missouri, was the purchase, by President Duffin, under the direction of President Joseph F. Smith, of about 25 acres of land, part of which had belonged to the 65 acres originally purchased for the Church by Bishop Edward Partridge, in 1831, and which was known as the "Temple Property." On the highest part of this property a spot was dedicated for the great temple which is to be built in Independence, Missouri.

On April 11, 1904, the "Southwestern States" mission became known as the "Central States" mission.

President James G. Duffin was succeeded, in October, 1906, by the writer, with headquarters in Kansas City, Missouri. In March of the following year, however, mission headquarters were moved to Independence, Missouri, where the Church, for the first time since the Saints were driven out in 1833, became officially located. In 1914, an excellent chapel was erected in Independence, under the direction of the First Presidency, and a comfortable mission home was built in 1917. Church buildings have also been purchased, or built, in Kansas City and St. Louis, Missouri, and in other cities, that the Saints may be provided with suitable places of worship.

An outstanding source of good in the mission is the Zion's Printing and Publishing Company which was incorporated in the state of Missouri in 1907, under the direction of the first Presidency of the Church. At the present time, the missions of the United States and some of the foreign missions are supplied with literature from this institution. An adequate building in which to house the printing plant was erected, and the equipment is of the best.



LATTER-DAY SAINT CHAPEL AND MISSION HOME IN INDEPENDENCE, MISSOURI, CENTRAL STATES MISSION

The chapel was built in 1914, and the home (at left) in 1917

The Central States mission, at present, comprises the states of Kansas, Louisiana, Oklahoma, Arkansas, and Texas. There are twelve districts, thirty-three branches, twenty-one Church buildings, fifty-five Sunday Schools, thirty Relief Societies, and fifteen Mutual Improvement Associations. The membership of the mission is about ten thousand.

During the presidency of the writer, more than 100,000 copies of the Book of Mormon have been sold by the missionaries, and many thousand copies have been loaned; and thousands of baptisms have been performed. The year 1926 was one of the most fruitful. During 1927, however, between five and six hundred baptisms were performed, more than eight thousand Books of Mormon and more than thirty-six thousand commentaries were sold, three-quarters of a million tracts were distributed, and more than thirteen thousand meetings held. The average monthly expense of our missionaries was \$29.10.

One particular item of interest during the past year was the calling of twenty-five or thirty local short-term missionaries to serve within the mission. Practically all of these were born and have grown to manhood since the writer's appointment. They performed wonderful missions. Their faith is an indication of the faith of their parents, and their activities in the mission field bring to mind very forcibly the words of the Savior: "By their fruits ye shall know them."

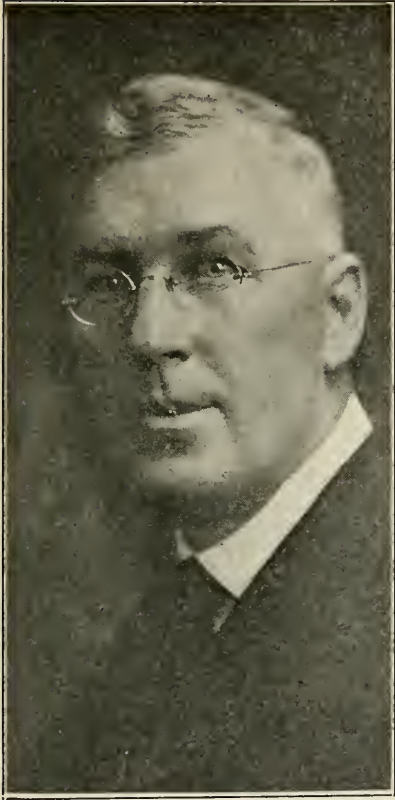
This mission was blessed, in September, by a visit of President Heber J. Grant, who dedicated Church buildings at Springfield, St. Joseph, and Kansas City, Missouri. Public meetings were held at each of these places and President Grant spoke with great power to the blessing of all who heard him.

During the month of November, Elder David O. McKay visited the mission, and on that trip conferences were held at Little Rock, New Orleans, Houston, Dallas, Kelsey, Enoch, Tulsa, Kansas City and St. Louis. The missionaries were greatly encouraged in their work and the splendid sermons delivered by Brother McKay were an inspiration.

The elders have been well received. Many notable instances of healing, through their ministrations have occurred, and their testimony concerning the divinity of the gospel is an inspiration to all who may listen. No college training or other experience that man can receive can equal that obtained in the mission field. The work of God is growing; the power of the gospel is felt. A wonderful opportunity awaits young men and young women who go into the field and become better acquainted with the power of truth as revealed by the Lord to Joseph Smith, the Prophet.

The Northern States Mission

BY PRESIDENT JOHN H. TAYLOR



GO YE into all the world and preach the gospel." Such was the admonition to the disciples of old. The same instructions have been given to us; and we have made every effort possible, during these many years, to send out missionaries to impart a knowledge of the gospel to the nations of the earth.

It matters little where one may be called to go, as all missions are engaged in the same splendid work; but it is important that each individual missionary be diligent and put forth his best effort, wherever he is, if his mission is to equal others in accomplishment, in love and unselfish service. The Northern States mission has been blessed with this type of energetic missionary, through whose faithful devotion to the cause, thousands of people have heard and accepted the truths of the gospel.

It is gratifying also to see the attitude of the Saints towards the gospel and the diligence they manifest in the performance of their duties as members of the Church. Sometimes, members get the idea that their responsibility ends when they are baptized and confirmed, and it is very encouraging when our Saints realize the necessity of showing the Lord, by the things they do, that they are grateful for the blessings they have received. My confidence and testimony in the work have been greatly increased by the faithfulness of the scattered Saints throughout the Northern States mission. Many of them have the privilege of meeting the elders only once or twice a year, but they remain true to the covenants which they have made, and often express, in letters to the mission office, their gratefulness for membership in the Church and their appreciation for the blessings of the Lord. It is not so hard to remain steadfast and energetic when one is surrounded by every-

thing that is agreeable and pleasant; but it is a more difficult problem under conditions that are unfavorable.

A large number of the students who are attending the different institutions of learning in Chicago, despite the demands of their school work, find time to come to our Sunday Schools and sacramental meetings. Their influence and help in our various auxiliaries and other gatherings are both an incentive and a blessing to the members of the Church.

Through the kindness of the First Presidency, we have been able, during the past year, to build a mission office and a recreational hall at Logan Square, Chicago; also to erect a chapel in Indianapolis. Plans are now under consideration in other branches for the gathering of money with which to build edifices for the worship and service of the Lord.

The mission work looks very promising at present, but we are always dependent upon the effort put forth by the individual missionaries in the field. Two outstanding words that we ever try to remember are "work" and "humility." They fit rather closely together, and either one without the other can never attain its maximum of power.

I firmly believe that our heavenly Father expects us to make the best use of our time and our talents; and that when missionaries come into the field, they should be as well prepared as possible for the work they are to do. I am not a believer in the sentiment that is often expressed, that the elder who has not been diligent or well trained at home is usually humble. I cannot see why taking advantage of opportunities should not place everyone in a more favorable position before the Lord. I am certain that an elder who has taken advantage of his opportunities is much better fitted to preach the gospel than one who has failed in this respect. This does not infer, however, that every missionary will not be blessed and built up, according to his humility and sincere effort, when he arrives in the field, despite the opportunities he might have missed; but how much better and easier it is for a missionary to go before the Lord when he knows that he has tried his best to prepare himself, and has taken advantage of school and Church auxiliary and priesthood work at home. 'Tis true, that men never succeed who rely entirely upon their own strength, no matter how great their knowledge; but the trained man ought to be more humble even than the untrained, for training and experience naturally teaches the necessity of gradually reaching out, day by day, and little by little, for the better things of life.

The development into a really efficient missionary comes from doing the things that are not easy to do. This gives strength of

character, determination and encouragement to go on. Each one has certain talents that stand out prominently, and ought to be further developed by constant use; but each one also has talents that are not noticeable at first, but which, when used and developed, often promote the most powerful influences in the lives of the missionaries.

Missionary life, in a way, is strenuous. The mission field is not a play ground, not a health resort, not a place to rest, nor a place to go because of convenience of travel, etc. It is where you have a chance to preach the word of the Lord and to meet people who are seeking to know the truth. You can be a 100% missionary if you will; but you may also hold your percentage down to sixty, or fifty, or at the failure point, if you like. The missionary has it within his own power to set the standard to which he will attain; but, to climb the mountain of success and reach the top, it takes work and humility, courage and determination. Once on the heights, however, from the training and experience gained in the ascent, he is able to enjoy, to the full, the broad view of life, unperturbed by the little, selfish motives of men. It should never be a question of how much the missionary is going to gain from his experience; but, rather, how much is he able to do for the mission,—how best can he serve the interests of God and humanity?

It is worth all the struggle and sacrifice one is called upon to make to finish a mission creditably before the Lord, and to come home with an honorable release, with a strong testimony and a humble spirit. The development has been gradual, as in other kinds of work; as in the schools of the world, the missionary advances



LOGAN SQUARE CHAPEL, CHICAGO, NORTHERN STATES MISSION
At the right is the mission office and the mission home.

from lesson to lesson, day by day, learning here a little and there a little, adding grace to grace and power to power. When he returns home, he should have a keen desire to continue in the service of the Lord, that there may be no retrogression, that his time spent in the field may not have been in vain. This is the kind of home-coming that causes the missionary to say, "It was the happiest time of my life;"—not because of passing pleasures, but because of the humility of spirit and close companionship with the Lord in rendering service to mankind.

Chicago, Illinois.

THEIR TESTIMONY

*"The fool hath said in his heart,
There is no God." (Psalm 14:1.)*

The bird on the wing, so blithely doth sing
His song of thanksgiving and praise;
He testifies strong, through the medium of song,
God's goodness and wonderful ways.

The flower in bloom, in garden or room,
Its fragrance and beauty displays;
Sweet emblem of rest, you mutely attest
God's goodness and wonderful ways.

Ye mountains serene, and valleys so green,
Your grandeur its message conveys;
The book and the rill are murmuring still
God's goodness and wonderful ways.

Each season, in turn, should help us to learn
The wisdom revealed in its days;
In sunshine or rain, the elements proclaim
God's goodness and wonderful ways.

Ogden, Utah

ROGER HOWEY

The Canadian Mission

BY PRESIDENT CHARLES H. HART



THIS is one of the earliest mission fields of the Church. As now constituted, it embraces the provinces of Ontario, Quebec, New Brunswick and Nova Scotia, in the Dominion of Canada, and the states of Maine, New Hampshire and Vermont, in the United States.

Joseph Young, the first seventy called and ordained in this gospel dispensation, found his way into what was then known as "Upper Canada" as early as 1832, accompanied by Phineas H. Young, Elial Strong and Eleazer Miller. The Prophet Joseph Smith himself was one of the noted missionaries of these early days. Other men who afterwards became eminent in Church history, as Brigham Young, Parley P. Pratt, Orson Pratt, Sidney Rigdon, Orson Hyde, Wilford Woodruff, Lyman E. Johnson, John E. Page, Thomas B. Marsh and William E. McLellin, were among the early missionaries to this land. Among the early converts were John Taylor, who afterwards became President of the Church, Joseph Fielding and his sister, Mary Fielding, who afterwards married the Patriarch Hyrum Smith and became the mother of the late President Joseph Fielding Smith.

The gospel was carried to Ernestown, Mount Pleasant, Brantford, Kingston, Hamilton, Toronto, Waterford, Colburn, Lyonston, and Loughboro in the early thirties. Some of the converts of these cities were among the first missionaries sent to Great Britain. Heber C. Kimball said, in 1836, that Parley P. Pratt, should go to Toronto in "Upper Canada" (now Ontario), and there find a people prepared for the gospel. He said further, "Thou shalt organize the Church among them, and it shall spread thence into the regions round about, and many shall be brought to a knowledge of the

truth, and shall be filled with joy; and from the things growing out of this mission shall the fulness of the gospel spread into England, and cause a great work to be done in that land." In fulfilment of this prophecy, Parley P. Pratt went to Canada in 1836, and, by divine guidance, was instrumental in finding John Taylor and bringing him into the Church; and thousands of others have likewise accepted the gospel. While England is the earliest of the foreign missions, some of the converts of Canada were among those who first carried the gospel across the Atlantic.

The missionary activities continued in the territory now comprising the Canadian provinces herein named, from the year 1832 until after the migration to Utah. Each of the noted missionaries mentioned had many "souls for his hire." From a single convert in these early years, there are now thousands of energetic Saints helping to further the gospel cause.

While this part of Canada has seen missionary work during the succeeding decades, the Canadian mission, so-called, was not organized as a separate mission until the year 1919, when Elder Nephi Jensen was appointed its president. He was succeeded, in 1923, by President Joseph E. Quinney, Jr., who, in turn, was succeeded, in March, 1927, by the writer.

During all the years of the missionary work in this field, the labors of the elders and of the sister missionaries have been characterized by spirituality and the blessings of the Lord. From the year 1919 to the present time, the larger cities of the territory have heard the voice of these humble ministers of the Church proclaiming the restored gospel of the Master.

A very desirable class of people inhabit these northern regions, many of whom are of the Anglo Saxon races. Many choice converts have already joined our ranks and there are thousands of other earnest souls awaiting the message of life and salvation.

In the centuries which have elapsed since the Master "spake as never man spake," many of his teachings have become obscured or misunderstood. The restored gospel is a restatement of the principles taught by the Savior of the world and by his prophets. It is now taught under the pressure of the divine declaration:

"Behold, the field is white already to harvest; therefore, whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God."

The further glorious promise is given:

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you

have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!"

Great as have been the achievements thus far, there is yet a more glorious work to be done in this mission.

Toronto, Canada

A RHAPSODY OF SPRING

Oh, grey awakening of Spring!
A sigh—a shaking off of winter's kindly mantle,
Which covered over all that Autumn stript.
A mighty longing to burst forth in splendor,
From grim, gaunt, saddening crags to be released,
And, hastening down to kiss the lowest vale,
Begin a march triumphant back to force
The Winter's snow from off the topmost peak.

Oh, grey awakening of Spring!
A grey-green whisper over sage-clad valleys,
A swish of green across the foothills drawn,
As by a Master and with mighty brush.
A myriad summoning of wee green shoots,
To gladden all the land with brightness later,
When they have drawn from bounteous Mother Earth
The substance which sustaineth life and beauty.

The plowman, whistling merrily, treads the furrow,
Visions of harvests flit across his way,
Dreams of conquests over nature's forces,
Visions of life's great battles fought and won.
The fragrance of the earth turned to the sunlight
Fills all the air with promises divine,
Mellowing all the sharpest breezes lingering,
To threaten with icy breath each bud and bloom.

And, sounding through the halls of nature.
One still, sweet note—thrilling—prolonged;
A call to soul to burst its mighty bondage,
To cast off all of prejudice and hatred,
Old hide-bound jealousies and earthly ties,
Which souls still cling to and which darken
The love that radiates throughout the Universe.

Oh, glorious destiny of man!
Would that the Spring could waken
A harmony and love of fellow-creature
That, swelling over all the striven world,
Transforms the blackest hour to paradise,
Revealing all of life's astounding beauty,
Unblinded by the glare of useless things.
A call to soul to burst its mighty bondage
And be free—as is the Spring.

Corinne, Utah

BERNEICE GIBBS ANDERSON

The Southern States Mission

BY PRESIDENT CHARLES A. CALLIS



THE Southern States mission is one of the oldest, if not the oldest, mission in the United States. Many of the pioneer missionaries have gone to their eternal rest; but the beauty and greatness of their missionary spirit is still felt in that fruitful part of the Lord's vineyard.

Their achievements find continued expression in the increase God is giving the labors of his servants, who plant, as Paul planted, and who water, as Apollos watered, the precious gospel seed in the hearts of their fellow-men.

"And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." (Rev. 14:6, 7.)

Every spiritual activity supplements the loud voice that the Apostle John heard. During the year 1927 in the Southern States mission, 963 persons covenanted with the Lord, through baptism, to serve him and keep his commandments; 8,516 copies of the sacred Nephite record were placed in homes; and 1,432,369 tracts were distributed. The missionaries represented the Church in the holding of 23,419 meetings, 3,637 of which were street meetings, and in participation in 571,032 gospel conversations. These are some of the chief spiritual activities which go to make up a righteous, free-will offering of labor unto the Lord.

These servants of Christ, in labors abundant, are ever ready to execute the Master's will. They work as if their honor and salvation depended upon it. Their service is voluntary and rich in blessings; they find joy in sacrifice and self-denial, and even in persecution. They are "called of God, by prophecy, and by the laying

on of hands by those who are in authority to preach the gospel and administer the ordinances thereof." With this assurance, confidence and knowledge, they resolutely face the world as David faced Goliath, in the fear and strength of the God of Israel.

"Fear not, I am with thee, Oh, be not dismayed,
For I am thy God, and will still give thee aid.
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

As the missionaries deliver the message of glad tidings, they receive the testimony that they are pleasing God, and that the sacrifice they and their honored parents are making is sacred in the sight of the Father. His nearness to them is comforting; his recognition of the authority they bear and their relationship to him is soul-sustaining, for "he is not ashamed to call them brethren." (Heb. 2:11.) Read his words:

"And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days." (Doc. and Cov., 1:4.)

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall be fulfilled, whether by mine own voice or by the voice of my servants, it is the same." (Doc. and Cov., 1:38.)

"So shall my word be that goeth forth out of my mouth: it shall not return to me



LATTER-DAY SAINT CHAPEL IN ATLANTA, GEORGIA, SOUTHERN STATES MISSION
Dedicated by Elder George F. Richards, of the Council of the Twelve, November 29, 1925.



LATTER-DAY SAINT CHAPEL IN JACKSONVILLE, FLORIDA, SOUTHERN STATES MISSION
Dedicated by Elder David O. McKay, of the Council of the Twelve, December 12, 1926.

void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it." (Isa. 55:11.)

The desire to be a missionary is inborn in the hearts of the youth of Israel. Every faithful father and mother in the Church have a fond and anxious desire that their sons and daughters shall be called to preach the gospel, as a witness and a warning to the inhabitants of the earth, to prepare them for the great day of the Lord. It is a great honor and a privilege to fill the hearts of the people with the knowledge of the Lord and to bring souls unto him.

But there must be true servants of God behind sermons. They must, in order to reach the hearts of the people, speak in the power and demonstration of the Spirit. "For when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth it unto the hearts of the children of men." (2 Nephi 33:1.)

And what of the future? It promises many additions to the fold of Christ. Fields that a few years ago appeared to be barren are now yielding a bounteous harvest. The souls of men, precious in the sight of God, constitute fertile ground in which to sow the seeds of faith. They are now longing for the truths taught by the Prophet Joseph Smith. Day after day brings forth evidence that he was a teacher and a prophet sent of God. Witness many of our fellow-men, non-members of the Church, adopting some of the truths of the gospel. Surely "a little leaven leaveneth the whole lump."

"The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Every mission president is continually asking the First Presidency to send reinforcements. The missionaries who join their brethren already in the field go to the "firing line" well fortified. "The power is in them," said the Lord, and in his service that power is developed.

The Latter-day Saints are a great people because they are engaged in a great work. The Church is the mother of men. The mission of the Church is clearly and forcefully stated by the First Presidency in the following words:

"The Church of Jesus Christ of Latter-day Saints is brought forth and established by the power of God and dedicated to the mission of preparing the way for the glorious coming of the Son of God to reign in the earth in truth and righteousness and peace."

Atlanta, Georgia.

The Mexican Mission

BY PRESIDENT REY L. PRATT



THE dawn of 1927 found the Mexican mission very much handicapped because of existing conditions in Mexico.

The Mexican constitutional amendment of 1917 bars from active participation in ministerial work all who are not citizens of that country. This affects our whole missionary force, and has made it impossible for us to do missionary work in that land, other than by correspondence and through the local Mexican brethren who hold the Priesthood.

However, for the nearly two years that these conditions have existed, the native priesthood has arisen manfully to the occasion, and the cause of the mission, while it has been retarded, has by no means gone backward, and work in most of the more than twenty branches has been kept up and new converts have been brought into the Church. Branch presidents have been

faithful in their correspondence with the mission president and, through him, have received instructions in their work. Be it said, to the credit of the branch presidents and the people of their branches, that they have willingly and faithfully carried out these instructions.

A pleasing and gratifying feature has been the holding of conferences in central Mexico, under the direction of Elders Isaias Juarez, Pelar Paez and Abel Paez. These brethren were appointed by the president of the mission to hold conferences in the districts of the mission located in central Mexico, and the presidents of the different branches were informed as to the place of meeting and the date of the conference to be held in their district. As a result of these arrangements, successful and very well attended conferences have been held, even without the attendance of the mission president or

any elders from Zion, and the people have been greatly built up and strengthened in their faith.

No one can state when conditions will again prevail that will make it possible for missionaries to return to Mexico; but it is gratifying to note that, even without elders from Zion, progress is made in that land. It is the accepted opinion of observers that the present controversy in Mexico between, primarily, the Government and the Catholic church cannot but result in greater religious liberty than has been enjoyed in that land, since Catholicism, as the power behind the conquest, was fastened upon the people of Mexico.

The more than fifty elders and women missionaries now laboring in the mission are confining their labors to those sections in the border states where there are many Mexican residents.

It is interesting to note that when this borderland field was opened and the headquarters of the mission established at El Paso, there were but about five Mexican converts in all that territory. This was late in November of 1918. From that date, there has been a steady growth, and the work has been established across the continent from San Diego, California, to Brownsville, Texas. Hundreds of converts have been made, and thriving branches have been organized in the important cities and many of the towns between these extreme points. A great deal of literature has been distributed, resulting in many new friends and investigators.

To convey an idea of the number of Mexican people in the border states of our country, I will state that it is estimated there are more than 75,000 Mexican people in the city of Los Angeles alone. Many other principal border cities, such as El Paso, San Antonio, Tucson and Laredo, etc., have as large or even a larger percentage of Mexican people. From this, it will be seen that there is an opportunity for a great work among the Mexican people, even though present conditions keep us from working in the Republic of Mexico. The work at hand is far too great for the number of missionaries available, and our prayer is that the Lord will send more laborers to this part of his vineyard.

A very great blessing to the Mexican mission has been the building and dedication of the temple at Mesa, Arizona, which brings within the reach of the good Mexican Saints along the border the great blessings and privileges of this most sacred work. A thriving branch of the mission is located at Mesa, and a number of its members have availed themselves of the privileges of receiving, in the House of the Lord, their own blessings, and of laboring for the redemption of their dead. The spirit of temple work is upon the people in all parts of the mission, even those re-

siding in the Republic of Mexico, and much genealogy has been, and will be, gathered, that the work of redemption may be carried on for the fathers of our people in the mission.

The labors of our missionaries are to be commended in the highest terms. Their humility, initiative, and faithfulness during the past year have been very marked, and they have been greatly blessed of the Lord. While laboring in a country where the English language is spoken, but with a call to teach the gospel to a people who speak another tongue, they have so enjoyed the spirit of the work to which they are called that it has seemed no hardship to confine their labors and their studies to the Spanish-speaking portion. The Lord has richly blessed them in the acquiring of the language and enabled them fluently and ably to convey his message to the people. Prospects look bright for the future of our work in the Mexican mission.

Through Joseph Smith, the gospel of Jesus Christ has been restored in its fulness again. His Church has again been established on the earth and holds all the powers and enjoys all the blessings that were formerly held and enjoyed. This is the very same gospel to which the Savior referred when he said:

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matt. 24:14.)

We, then, as participants of that gospel, and members of the Church of Christ, have upon us the responsibility of preaching the gospel to “every nation, kindred, tongue and people.”

The Church, since its establishment, has been mindful of this duty and obligation. Its missionaries have crossed lands and seas and, without thought of remuneration, have carried the message of truth to the nations of the earth, but the work has not been consummated. There are still many millions of our Father’s children who have not heard, to understand it, the glad message of the restored gospel. Therefore, this responsibility persists and necessitates the maintaining in the field of a force of more than two thousand men and women.

What manner of men and women should they be who are discharging for the Church this great responsibility? They should be such as would exemplify by their every act the great teachings and truths of the gospel. They should be filled with an implicit faith in the Lord; should have a knowledge that God lives; that Jesus Christ is his Son and the Redeemer of the world. They should know that Joseph Smith was a prophet raised up of the Lord to restore to earth, in this dispensation, the everlasting gospel. They should be “not ashamed of the gospel of Christ: for it is the power of God unto

salvation to every one that believeth; to the Jew first, and also to the Greek." (Romans 1:16.)

They should go forth to labor in the Master's vineyard with a feeling of love in their hearts for all men, and a spirit of service that would transcend any selfish motive. Little thought need they give to personal blessings, benefits or honors that might accrue from their labors. These things will come if they will, in unselfishness, serve the Master and his children. Let them remember that there is no other reason for the great missionary service of the Church and their participation in it than the fact that we have the gospel of salvation, which the world does not have; and, further, the world has no means of knowing and receiving it except through our teachings and our ministry. Each should feel as Paul expressed himself: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I Cor. 9:16.) Let not a missionary ever go grudgingly into the field, nor give grudging service therein.

Missionaries should go forth and labor always with an implicit confidence in the authority placed over them in the mission and conform their labors and their acts to the instructions given by that authority. They should be willing to labor diligently in that field where they are called, for the conversion of the people to whom they are sent.

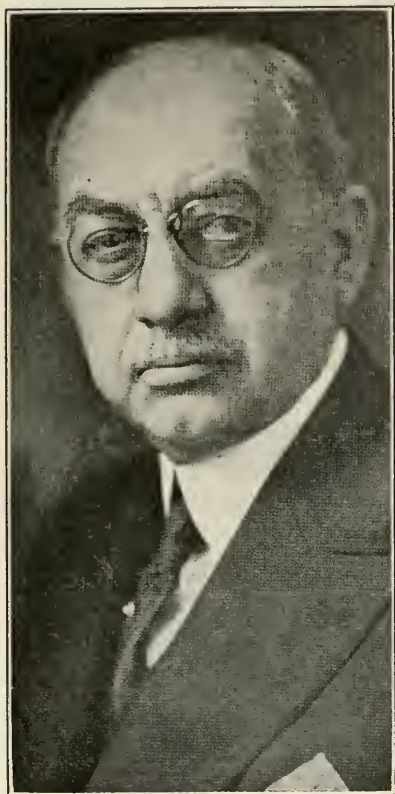
"Remember the worth of souls is great in the sight of God; For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him. And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance! And how great is his joy in the soul that repenteth! Wherefore, you are called to cry repentance unto this people. And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!" (Doc. and Cov. 18:10-17.)

El Paso, Texas

"Our wives:—The glory and pride of our youth, the snow-crowned queen of our old age, our hope of exaltation in this and in the world to come. Theirs is the burden of giving life to men in mortality, and the peopling of heaven with spirits. Givers of life—ever givers, never takers. With them we have full and eternal joy; without them, desolation."—*John T. Barrett.*

The Eastern States Mission

BY PRESIDENT HENRY H. ROLAPP



THE growth and accomplishments, during the last two years, in the Eastern States mission have been outstanding. Each year has witnessed the baptism of more than two hundred converts; and the year 1928 promises at least three hundred more.

Our ranks have also been materially increased by the arrival, from Europe, of many German Saints, most of whom have remained in New York and Brooklyn. At present, we have a German membership of approximately five hundred in those two branches. Upon arrival here, these people rarely have any knowledge of the English language, which makes it necessary for us to hold German meetings for their benefit; however, as the majority of them are young, they are learning the new language very rapidly.

Though the membership of the mission, at present, is about six thousand Saints, it is still small in comparison to the population of our territory, which is nearly thirty million. However, we are encouraged by the fact that our number is constantly growing larger. The Eastern States mission comprises the territory from Rochester and Brooklyn, on the north, to Charleston and Huntington, on the south; from Boston and New York City, on the east, to Baltimore and Washington, on the west, with all the large towns in Pennsylvania. We have forty-two branches, and forty-seven Sunday Schools. In the last year, we have organized twenty-nine Primaries, which now have an average non-"Mormon" attendance of approximately twenty. The largest of these associations has a membership of more than forty, while the smallest claims only seven. The parents of these non-"Mormon" children grant the missionaries frequent interviews, which, I believe, within a short time, will result in many of them accepting the gospel.

Aside from spiritual labors, our mission has also been active in a material way, having erected a large number of Church buildings. Besides a large chapel in Brooklyn, New York, where our mission headquarters are located, we own chapels in Baltimore, Maryland; Charleston, Verdunville and Fairmont, West Virginia. We have recently purchased a chapel in Philadelphia, and are now engaged in the building of one in Buck Valley, Pennsylvania. We are also conferring with the First Presidency as to the advisability of buying a chapel in Pittsburgh.

Our one hundred twenty missionaries, thirty of whom are young women, are all enjoying good health and the Spirit of the Lord, and are all doing excellent work. We always welcome new missionaries into the Eastern States. We could use, to advantage, many times the number we now have.

Prospective missionaries should depend, primarily, on their knowledge of the principles of faith, repentance, baptism, and the laying on of hands for the gift of the Holy Ghost. They should also have an understanding of the restoration of the gospel and the authority of the Priesthood. No mission school can rightfully consider its duty done, until it has imbued the missionary with a knowledge and understanding of these fundamental principles of the gospel, in which the majority of new investigators are primarily interested. With a thorough understanding of these principles, the missionary



MISSION HOME AND CHAPEL IN BROOKLYN, NEW YORK, EASTERN STATES MISSION

is well armed, and will be able to answer the questions and meet the arguments that arise in the course of his labors, to the satisfaction of both himself and his questioner, and to the glorification of the work of the Lord.

Brooklyn, New York.

A BOY'S TRIBUTE TO MOTHER

Oh, what a wonderful thing is a mother,
Given by heaven my refuge to be;
In all the wide world there isn't another
So full of love and compassion for me.

Into the valley of deep tribulation,
Close to the portals of death must she go,
Giving me birth in sweet humiliation,
Bringing me life in the midst of her woe.

Hers were the first tender hands to caress me,
Hers the first kisses to dry up my tears,
Hers the first voice praying heaven to bless me,
Hers the first efforts to silence my fears.

Then when my first baby footsteps were taken,
Hers were the hands that propelled me along;
Gentle, but firm, with a purpose unshaken,
Her heart overflowing with rapture and song.

Gently as dew is distilled in the flowers,
Bright as the sun that illumines the day,
Entered she into my soul's sacred bowers,
Plucking the thorns that infested my way.

Soft as a sunbeam, her arms stole around me,
When in the throes of my long, bitter pain,
Soothing the hurt of the shackles that bound me,
Easing me back to life's sunshine again.

And when I could see through the tears that were falling,
Soft o'er my soul came a halo of joy;
For, there on her knees, my name softly calling,
She was pleading with God for the life of her boy.

Wonderful love, my devotion commanding,
Mother-love, pure as the angels on high,
Love that surpasseth all understanding,
Love of a mother that never can die.

Rarest of jewels with luster untarnished,
Guide of my life on the land or the sea,
In sunshine or sorrow, my way you have garnished,
You have been true, angel mother, to me.

The Northwestern States Mission

BY PRESIDENT WILLIAM R. SLOAN



WHOLE-HEARTED effort and willing cooperation, on the part of the missionaries, combined with the good work of our Saints, made the year 1927 one of the most successful in the history of the Northwestern States mission. More real missionary work was accomplished than in any previous year.

With an average of only eighty missionaries, one of the smallest groups in the Church missions, 260,000 hours were spent, during the year, in effective activity. The records show that 844,000 tracts and pamphlets, containing the message of truth, were placed in the hands of the people;—50,000 hours were spent in tracting. The Book of Mormon was found to be the best missionary we had. More homes were opened for our meetings and more investigators found by means of this sacred book than through all our other literature combined;—19,164 copies

were distributed, a large percentage of which were read from cover to cover by the recipients. In the month of September alone, when a special drive was made in celebration of the one hundredth anniversary of the delivery of the plates to the Prophet Joseph Smith, 3,065 Books of Mormon were placed by the missionaries, and 1,859 by the Saints. "Investigator work" is one of the most important phases of our missionary labors, because it is through this that converts are made;—19,439 hours were spent in visiting 204,000 investigators. Besides this, 12,000 meetings were held by the missionaries, 1,324 of them being on the streets. To maintain these missionaries in the field, and for the literature they gave away, the total expenditure in money was \$47,389.

During the year, five new branches were established, making a total of twenty-four organized branches in the mission; thirteen new

Sunday Schools were organized, and an increase of 26% shown in Sunday School activities; five new Relief Societies, six Young Men's and seven Young Ladies' Mutual Improvement Associations also were organized, besides Primaries were established in orphan homes in Seattle, Spokane and Portland. The Primaries of the mission made a phenomenal growth during the year, their enrollment increasing from 1,232 to 2,333 members.

A caravan of one hundred ninety-three Saints went, by automobiles, to the Cardston temple, in July, some of them traveling 1600 miles. During the two days spent in the temple, they performed 1,575 ordinances. Nothing else has ever been experienced in this mission which tended to build up the faith of the Saints as this group work in the temple.

The free publicity given the Northwestern States mission last year, by the press, caused many to investigate the gospel and to ask for further enlightenment on the work that our people are doing. The Saints and the missionaries, alike, feel that the future holds a very bright outlook for the Church in this section of the country.

Every Latter-day Saint youth should have a fervent desire and determination to go on a mission and do his share in establishing the Church of God among the various peoples of the earth. Regular attendance at sacramental meetings, priesthood quorum meetings and the classes of the auxiliary organizations of the Church, accompanied by an active interest, is essential to a thorough preparation for a mission. A young man should also magnify his calling in the priesthood, and fill promptly and energetically all assignments made to him; and he should strive to know himself the message that he will try to teach to the world. The mission field itself is a wonderful school,—the great miracle of our Church. As the lives of these young missionaries unfold and blossom into a spirit of service to humanity, they become the very embodiment of the admonition, given of the Lord, "Arise and shine forth, that thy light may be a standard for the nations."

Portland, Oregon.

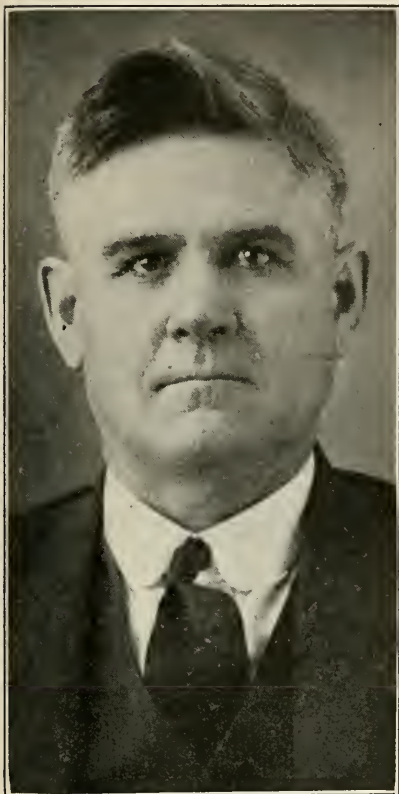
A PRAYER

Dear Father in the heavens above,—in humbleness to thee
 I kneel in prayer. Oh, may thy Spirit always with me be!
 When thou art near to mark the path through which my feet shall go.
 All things seem bright. I thank thee for the happiness I know.
 I thank thee for the troubles, too, which come across my way,
 For knowing such helps makes me strong and better day by day.
 Dear Father, though the time be short while on this earth I live,
 Help me ever to do thy will and to thy children give
 The greater part of all I have that they may happy be.
 Watch o'er us all each passing hour and guide us unto thee.

LAURA HUDSON

The Northcentral States Mission

BY PRESIDENT JOHN G. ALLRED



THE people in most of the districts of the Northcentral States mission are becoming more and more susceptible to the teachings of the gospel, as evidenced by our report of baptisms for 1927, which exceeded that of the previous year by forty-three per cent. The mission comprises the east half of Montana, North and South Dakota, Minnesota, the northwest corner of Wisconsin, Ontario west of the Great lakes, and Manitoba, Saskatchewan and part of Alberta, Canada. Perhaps our most fruitful field is the state of Minnesota, which is populated, to a great extent, by the Scandinavian people. It is here also, in the city of Minneapolis, that the mission headquarters are located. We recently sent out our first missionary to another field, and we expect more to follow in the near future.

Since the mission was organized, July 12, 1925, we have built four

chapels, purchased one, and are now preparing to erect another, in St. Paul, Minnesota. We have twelve chapels in the mission at the present time, all of which are owned by the Church.

Our Saints, generally, are devoted to the work of the Lord and are striving diligently to live the gospel as it has been preached to them, and many are laboring as well for the salvation of their dead. Our missionaries are enjoying their labors and the spirit of the Lord, and are putting forth their best efforts to instill the gospel truths into the hearts of the people here. They get much encouragement and help from the *Improvement Era*, and delight in the many splendid articles it contains each month. Last year we celebrated the one hundredth anniversary of the delivery of the Book of Mormon plates to the Prophet Joseph Smith, by featuring the distribution of this sacred record among the people of our territory. Elders Alma

N. Redding and Clyde Ritchie won the mission laurels in this activity, distributing 305 copies in the month of December alone.

It is a source of satisfaction and joy to see the growth and development of these young missionaries;—a marvelous work and a wonder. They are called from widely separated settlements, and from diversified vocations—farmers, bankers, clerks, stenographers, high school and college students. They meet here in the mission field on common ground, and their lives are molded to suit the Master's purpose, as clay in the potter's hands. The missionaries who thus allow the Lord to shape their lives can say that they have stretched their hands high into the heavens, and have clasped hands with the Eternal Father, feeling the warmth of his presence, realizing that their mission has been accepted. With this priceless joy and satisfaction, they can return home with a deeper, broader view of life and a well rooted foundation upon which to build in the future. Should the great throng of gospel messengers who have faithfully and honestly completed their missions be asked the question, Was your experience in the mission field worth the sacrifice made and the time and effort expended? the ring of an emphasized affirmative would echo over the four corners of the earth.

We appeal to the young people of the Church who anticipate the privilege of going into the world to preach the gospel to seek more earnestly for knowledge and wisdom and a testimony of the work of the Lord. We have passed the time when men and women can effectively preach the gospel without preparation and training. The people of the present day love the truth, but they expect those



ONE OF THE LATTER-DAY SAINT CHAPELS IN THE NORTHCENTRAL STATES MISSION

who claim to be commissioned of God to have an important message and to be able to deliver it effectively. With the adequate facilities we have at hand—schools, priesthood quorums, Church auxiliaries, abundant literature, etc.,—it is a reflection upon any young man or woman who goes into the world unprepared. It should be the inherent ambition of the youth of the Church to assist personally in the furtherance of the Lord's work, and they should strive earnestly to be ready when the call comes.

Many well qualified men and women, young and old, would gladly accept a mission if they were financially able to go. Why could there not be more organized cooperation in the wards and stakes of Zion to eliminate this obstacle of financial lack? A good, healthy Mutual Improvement Association in a ward should be able to support at least one missionary in the field. Would it not thus function more fully? And every ward in every stake of Zion should have a perpetual missionary fund. Men of means, also, who have no available sons or daughters and are unable themselves to fill a mission, should be solicited to assist financially in this important cause. There are many such men in the Church who could well afford to maintain a missionary in the field all the time. Where else could an individual or an organization place their money to do more good or to bring more joy and happiness to all concerned? If there are men and women in this Church who are willing to devote two or more years of their time in proclaiming the gospel, surely they should not be denied the privilege because of lack of means. We urge the young men and women of Israel to get ready for this most important call, that, when it comes, they will be fully prepared to enter upon the duties and responsibilities of the ministry with the faith and fidelity that should characterize the representatives of the Church of Christ.

The Northcentral States mission is proud of the results of its labors, and are ever eager to welcome the youth of Zion who are called to this territory to fill the vacancies of previous missionaries, who have come, served well and returned home.

Minneapolis, Minnesota.

TWO INCENTIVES

"To have been the kind of a boy my mother thought I was, and to be the kind of a man my boys think I am, has been, and is, two of the highest incentives in my entire life. On earth, as in heaven, I do not hope to see a more appealing or holier sight than my wife with my child in her arms."—*John T. Barrett.*

The Home Aspect of Missionary Work

BY SARAH B. MOODY

When Fred Stewart received his mission call, he wavered between conflicting duties: the dependence of his wife and children on one side, and his life-long desire to fill a mission on the other.

Annie, his wife, took the initiative for once, "If the Lord wants you to fill a mission he will open the way." She began making plans—

"I'll get a lot of chickens, raise and can fruit and vegetables, and, with our own pork, milk and butter, we'll get along. When fall comes, I'll take the teachers to board, and that will meet our other needs."

"The farm is a poor asset in its undeveloped condition, but, perhaps, John Wright will take it and furnish you with flour and chicken feed," Fred added; but, when the test came, he protested honestly against leaving her with so much hard work and responsibility.

"It is not work, but stagnation, that kills. Don't you see, Fred, that this is my opportunity to get experience and self-reliance?"

Fred went on his mission, and a year later, when the stake president asked Mrs. Stewart concerning her welfare, she answered:

"I didn't know people were truly so kind, until Fred went away. A neighbor fixed my chicken houses and wouldn't charge a cent. Friends from all around brought me potatoes, beans, melons, stove wood, and there is simply no end to their kindness. I am saving money now to help replace the team and wagon when Fred gets home."

* * *

Little Mrs. Norton was frail in health, and had barely escaped death when each of her four children was born. When the last one was ten days old, her husband left for a mission to Australia.

On the morning of his departure two Relief Society sisters hastened to her bed-

side. There she lay calmly, propped upon pillows, with Church literature—pamphlets and magazines—scattered over her bed.

The sisters threw a defeated glance at each other and one of them said: "We have been wasting a lot of perfectly good sympathy on you."

"Did you think I would be upset at Sam's leaving? Well, you see I have fortified myself against it," and her hand swept over the magazines. "I am reading all the missionary experiences I can find, and it is wonderful how the Father has taken care of our missionaries and their families."

"Well, you are a brave woman. I wondered at first, as I thought you didn't care."

"Oh, I'm perfectly human, but I'm making a good fight. However, my predicament is nothing compared to that of our first missionary families. I have always wanted Sam to fill a mission, and, perhaps, this is the best time of our lives for him to leave. I am proud to have him represent our Church, and I scorn the thought of lying around pitying myself when so big things are at stake."

* * *

During that last week, Gladys and Delbert had spent many hours making plans—she was to work as stenographer, while he filled a mission to the Eastern States; she would meet him, on his return, in Salt Lake City, where they would be married in the temple, then return home to Southern California.

On their last evening together, they had each promised to be true and had parted tearfully.

He left on his mission, but in six weeks was home again.

Gladys gave him one measuring look and said: "Well, Dell, I'm surprised."

He hung his head, "I thought, perhaps, you would be."

"Why are you home?"

"I was so darned homesick that I

couldn't stand it another day," and his voice trembled.

"Well, you must go right back again. I could never endure a coward and a quitter; but come in, we'll talk it over."

Four days later he left again, this time he remained for thirty months of devoted and successful missionary work.

* * *

Mrs. Lambert, the new teacher in the business college, was sent to Mrs. Edwards to find a laundress.

"Sit down," invited Mrs. Edwards as she drew forth a wicker chair under a shade tree.

They had a friendly visit, as country people do. Mrs. Lambert was surprised to find a washerwoman so well informed, and said something to that effect.

"Oh, I am only washing to pay my son's missionary expenses. We will get on fine when he returns."

"Doesn't the Church pay him a salary?"

Mrs. Edwards never lost a chance to do missionary work, so she launched forth—

"Oh, no. You don't understand. We believe that religion is more than a group of scientific principles combined with an ethical code. It must have the divine element in it. The Father and Son appeared to Joseph Smith, restored the gospel of Christ, and put into it the divine element which the apostasy had taken away.

"Not mentioning our hope of a hereafter, we believe that our gospel will do more to bring health, balance, prosperity and happiness here and now than any other creed ever devised. The Father desires that all of his children, the world over, shall share the blessings the gospel brings, and he has given us the responsibility of spreading these truths. You see, feeling as we do, we are glad to help without taking a salary."

"But where do you come in? The boy gets the development and the pleasure while you do the drudging. It seems like the Church should at least support you both under the circumstances."

"That would rob me of the privilege of helping. One doesn't take money for a labor of love. If I had half a dozen

boys, I would gladly take in washings to send each one on a mission."

"Well, surely there must be something in a religion that makes people feel like that."

* * *

It was a gray, drizzly February morning. Mrs. Murray, with a baby in her arms, and five other little children, ranging in ages to twelve, were huddled together on the platform of a country station, waving at a receding train that was taking Mr. Murray away to fill a mission in New Zealand.

Each little face was grim and tearless, for mother had whispered, "Don't let Daddy, in his memory, see you in tears." When the train became a mere speck, the children all broke down at once, and kind friends hurried them home.

The house seemed empty and desolate, and the winter wind moaned in sympathy. For a moment Mrs. Murray felt that she, too, must give up and join the weeping children—but no, she could not fail them. She uttered a brief, silent prayer, while she stirred the fire in the range.

"Who wants to make candy with nuts and raisins in it?" she called out cheerily. They responded half heartedly, but, while the candy was cooking, she told them a story from *Little Women*—Mr. March had gone to war, and his four little girls had determined to be brave soldiers at home. Mrs. Murray lengthened and embellished the story, and her children quickly caught its spirit and application, and were cheered and heartened.

Strangely enough, her efforts to comfort the children lightened her own heart, and gave her the assurance that, as she stood by her children, God watched over her.

The first week seemed long, but, after that, time passed quickly, and soon they were getting long letters containing pictures and stories of native boys and girls.

A few troubles came along now and then. Mrs. Murray nursed the children through a heavy siege of measles. Five-year-old Bessie broke her arm, and carried it in a cast for six weeks. Baby Horace had a long spell of indigestion. And managing the five-acre lot, with two cows and a horse, brought its worries.

When Mrs. Murray asked her doctor to send in his bill, he said, "If Mr. Murray can afford to spend three years preaching the gospel, I can afford to doctor his family free of charge."

For three years the Murray family worked, played and studied together, each doing his part. Simple pleasures were planned, consisting of rides, walks and picnics. Birthdays and holidays were celebrated with home parties, and nothing was allowed to interfere with "Mother's story telling" at the twilight hour. Thus, the

San Diego, California

time passed quickly, and Mr. Murray was at home again.

* * *

All of these brave women will say that they were greatly blessed during these missions. The wisest philosopher cannot dispute it; for, who is so favored as she who accepts life as God wills it, opening her eyes to its beauties and its opportunities, laughing and rejoicing in its pleasures, and disciplining her heart to its rigors, knowing that God is over all?

MESSAGE OF A MISSIONARY

Take heart, ye who have not faith and are weary with life's load of sorrow;
Who e'en now are stumbling, seeking for a hold, a firmer knowledge of
that tomorrow

Spoken of by Christ our Lord.

Hear, now, my soul expression; let me speak and have my say.
E'en though my mind has not yet ripened with the light of many years—
I'm but a boy as to my time of life and day—
Yet give heed, turn not your hearts away,
For full oft the greatest lessons ever told
Were uttered by the mouths of babes.

Long have ye stumbled in error's gloomy way,
As blind leaders of the blind, with their proud and learned minds,
Have led their lesser fellows here below,
Through countless sorrows, misery, and woe,
To merge in discord and dismay,
Finding at last that the future's draped in darkness deeper still,
And life—a yesterday.

You're faced by separation from that greater knowledge,
As by a mightily walled hill,
Towering to your vision's highest reach—
Stranded at its base, by error's tide you lie,
As driftwood on the beach you die.

Too long have men built churches, called forth creeds,
Tried hard to formulate their theories so's to rise
Above the weeds of error that have grown,
Reaching upward to the very skies,

Obliterating the expansive view of paradise,
Which our prophets once possessed
Co-eternal with our God and all the blest.

Awake, ye mortals here below!
He again has spoken, and the very trumps of Heaven blow.
Arise and listen, will you hear?
Time—'tis but a phantom in its passing;
We're no longer left to stumble, calling in life's ego;
Seek Him now, the way is clear.

Light's been given—knowledge—that all men might know
The end of all our wanderings here below
Is not a passage to a deeper, darker, less-known sphere;
Then prepare yourselves while you are here,
Make ready!

For 'twill prove an opening to Celestial light,
Giving power, through grace, faith, and might,
Where advancement will unfold,
Not in lines of worldly riches—
Wealth—where men's minds are ruled by gold,
But in finer things of greater lasting beauty—God's Gifts Rife—
Bearing fruits of joy eternal, and of life.
O people, cease from strife and hear,
For Immanuel's second advent now is near!

Denver, Colorado

EDWARD L. HANCOCK

MEMORIES OF MOTHER

I love the dear pictures—her smiles and her tears—
That memory hangs on the walls of the years,
Her glance of approval, her frown of rebuke
Made soft by the love in the light of her look.
That deep mother love, of all mothers a part,
Rayed out like a dawn from the hearth of her heart,
And, Oh, how they blended, the human, divine,
Expressed in that little big mother of mine.

Her form was a record of service, her hair
Was white with the snow from her winters of care.
Experience, rough-hewn, added grace to her charm,
And character lived in her face and her form.
No hand can erase from my memory green
That little gray cottage where mother was queen;
In spite of the years that would rend us apart,
She reigns, as of old, on the throne of my heart.

THEODORE E. CURTIS

A Missionary Mobbing

BY WESTON N. NORDGREN

"Yes, it is terrible to be mobbed!" The speaker was a young man of perhaps twenty-six years, light, slight of frame, intelligent, and earnest. Around him, seated in chairs and on the single cot, were other "Mormon" elders.

"Tell us about it!" they urged. Concern and sympathy were written on the eager faces of the group.

"All right," said Lee, who had spoken first; "but, mind, I don't want to give you wrong impressions. The Indians of Tenango del Aire, Mexico, who mobbed me weren't to blame. They did it as a religious duty, thinking that my companion and I had come to destroy their churches and idols!" He looked slowly at each elder in turn. Seemingly satisfied, he continued:

"Throughout Mexico, there had arisen a religious controversy due to conflict between church and state. There were two religious parties, each striving to obtain the vantage ground in Mexico's religious muddle. The first of these, the Mexican Catholics, or *Cismáticos*, had separated themselves from the second party, which consisted of the staunch Roman Catholics, who held firmly to the Church of Rome.

"In the forepart of March, 1925, the Mexican Catholics, (whom we will call *Cismáticos*, to distinguish them from the Roman, or staunch, Catholics) stormed and took by force several churches in Mexico City. Immediately, a great religious excitement ensued throughout the whole of Mexico. Strangers and merchants found it unsafe to travel alone in any of the outlying districts, and especially in the Indian villages.

"Our semi-annual conference had just concluded. President Rey L. Pratt and visitors to the conference were returning home, leaving the missionaries to return to their fields of labor. I had been given a new companion, a native boy, who was a new convert in the Church, and about

three months old in the mission. His experiences were few as a missionary, but he had a wonderful testimony of the gospel. It was this testimony that gave him the courage to resist the unjust demands of the irresponsible, infuriated mob.

"Two days before the mobbing, which we experienced on Friday, March 13, 1925, we were driven out of a small Indian village at the point of a knife, and hastened away from a second village later in the day, when threatened with clubs. The Indians had been warned to keep all strangers out of their villages, to avoid the sacking of their churches. The Catholic *padres*, or priests, had told them to be on the alert, and to drive out any strangers who came, for fear they might be *Cismáticos*. To these uneducated Indians, their churches and idols were everything, and it was to protect these things that they were so actively present.

"In the second village, at each door where we called, a woman met us with a club. After we had gone about four blocks, without any good results, or without any chance of conversation, we found that about fifty or more women were following us with clubs and sticks. They threatened us with bodily harm if we stayed; so we left rather abruptly.

"Being discouraged in our tracting, we decided to visit a family of Saints in another little village, Tenango del Aire, about twelve miles from Amecameca, where we were living. We made it a point to visit all of our Saints at least once a month, or get in touch with them through a cottage meeting.

"Leaving Amecameca Friday morning at eight o'clock, we arrived at Tenango del Aire about eleven o'clock. We went afoot, deciding to return by train that night. Brother Malaquias Inclán's family was indeed pleased to see us, since it was not often we made personal visits to them.

Brother Inclan was not at home when we arrived, having gone to the railway station to load corn. We visited with the family most of the afternoon, singing hymns, and explaining the principles of the gospel. About five o'clock, we walked uptown to see just when the train would leave. On the way back to Inclan's, we noticed small groups of natives standing at corners and gates, talking eagerly. Not in the least did we suspect anything amiss. We nodded a friendly greeting and they returned the salutation as we passed. When we arrived at the home of the Saints, the bells in the churches pealed forth with thundering noise. We paid no particular attention to this, since the Mexican people are always ringing bells, for saints' days, festivals, and on almost any other occasion.

"Five minutes later the big gate, or *saguan*, swung open, and in rushed an angry mob of about twenty men, armed with clubs and sticks. The district judge was in the lead; drunk, but supported by a little girl of about twelve years. His eyes glared balefully, and his lips trembled for words. We were seated in the patio near a door of the house, and as the judge approached, we rose to our feet and faced him.

"'By what authority are you here?' he shouted questioningly, 'Why are you here? Who are you?' His eyes were slits of fire.

"'We are just here as visitors,' I answered. He wasn't satisfied with my reply and turned to Sister Inclan.

"'Where is Malaquias Inclan?' he demanded.

"Sister Inclan threatened to report him to the *presidente*, and he withdrew, taking the mobbers with him. Time came for us to catch the train, but we dared not make the attempt, since the mobbers had increased in numbers and were murmuring and grumbling outside the walls. We could hear them quarreling, and felt very unsafe. Brother Inclan then arrived, and was met by the mobbers, who threatened to hang him if he let us escape before morning. I heard the threats directed at him, and, opening the *saguan*, I stepped out to face the mob. I assured them that we would not leave before morning, and that if they

wanted us in court on the morrow, we would be glad to come, but that we didn't wish to be molested before that time. I told them we were visiting members of our own Church, and were not *Cismáticos*, which I feared they believed us to be. Part of the mob listened, but most of the mobbers milled around and muttered among themselves.

"At eight o'clock, an officer came in, stated his occupation, and demanded to know if we had weapons. He said he would protect us. We told him the only weapons we had were our Bibles and Books of Mormon. Then he went out, and immediately began firing his gun into the air. The mob rallied again and surged against the *saguan*. The noise became greater and our situation correspondingly precarious. We tried to sleep, on *patates*, or mats, on the floor. There were nine of us in all: Brother Inclan and wife, his father and mother-in-law, his partially blind brother-in-law, and an investigator with his wife, besides the two of us. In another room slept the baby of Brother and Sister Inclan.

"The noise increased. We hid our valuables, and placed our Bibles in our coat pockets. Brother Inclan tried to talk to the mobbers, but they demanded the 'Mormon' ministers and would not be stilled. He returned and we held a circular prayer. We all knelt down together and each, in turn, offered a prayer for our safety. I know the Lord heard and answered our petitions that night.

"We decided to hide in the rafters where cob corn was hung, knowing that we could not face the mob. We thought that perhaps the mob would think we had escaped, and go away. We hid on the boards that held the corn, just as the mob broke its way in, by pushing over some loose volcanic rock at the rear of the patio. The Saints, women and men, battled with the mob, until they were overcome. One of the mobbers grabbed the baby up and threw it back onto the hard slats of the wooden bed. After hunting in vain for us, the mob started to beat the Saints. We were ready to join in the melee, when one bright young fellow decided to climb

the loft to look for us. He had a shotgun. I met him with the gun facing me, and, in the tussle which followed, we fell through the rafters to the floor below. Then those below closed in on me, striking at me with sticks and clubs. I fought my way to the patio, to the side of my companion, who was now in the midst of the mob. We were taken to the street,

dropped flat and held my breath while the mob rushed by. Two stragglers came into the field and saw me.

"Here he is!" And then the scrap was on again. The mob rushed upon me from all sides. From the threats that came my way, I gathered that someone of affluence had convinced them that we were *Cismaticos*. 'Why did you come to destroy

Amecameca, Mexico, where Elders Leland M. Mortensen and Abdon Aragon lived at the time of the mobbing. Insert: Elder Mortensen.



threatened, and beaten. It was unbearable, and I spoke to my companion in English.

"'Brother Aragon, let's run!' He got free first, and dashed away; then I got loose and ran around the corner, and down the street. In some way, we ran in opposite directions; then I saw him stumble.

"'Shoot him! Shoot him!' came the cry! But the natives either dared not shoot, or had no ammunition, for they swarmed along behind, uttering curses and threats. I ran zig-zag to misplace any gun sights that might be aimed at me, but no one fired. I had been a long-distance runner in school, and I could have left the mob behind, but I was afraid for Brother Abdon Aragon. I determined to return and help my companion. A field, vacant and weed-covered, loomed up. I

our churches and idols? Why did you try to deceive us?' were the questions hurled at me. *Machetes*, rocks, clubs, sticks—all came my way. I fought a losing fight, but time after time I struggled to my feet, as I found I could better protect myself in this position. The Mexican with the gun was a menace, but I finally discouraged him by dodging when he attempted to ram me with it.

"One thing was in my favor. There were so many natives trying to hit me that they got in one another's way, and did much damage to themselves. Finally I was beaten to the ground, and the last I remembered was the hurting crunch of pieces of volcanic rock as they hit my head and back.

"Later, as I was dragged through the

streets, the moistened atmosphere brought me back to consciousness. I struggled to my feet, and the mobbers started to beat me again. Some, however, had compassion on me, and in a diplomatic manner, interceded in my behalf. I was taken to a schoolhouse where I found Elder Abdon Aragon, and the so-called officers of the village. I had thought them mobbers, but they had not entered the mix-up nor allowed their guns to be used. Brother Aragon was terribly beaten and lacerated about the head and face. I was dumped on the floor, and the mobbers who had brought me in started beating my companion. Finally the officers stopped them. Then they made me sit on the floor, with my back to a bench. Every time I leaned over, an officer would make me straighten up.

"Someone in the crowd suggested that it would be a good idea to make us confess to the cross. With a knife and gun poking in his stomach, Elder Aragon valiantly refused to embrace it. Then the judge walked in and took the matter into his own hands. He started a conversation with my companion, and drove the mobbers out of the room. Brother Aragon explained the principles of the gospel to him, and won him over to our side.

"I kept pleading for water, but the officer who guarded me (and who had promised us protection earlier in the evening) showed me his gun, and taunted me, 'This will satisfy your thirst soon.' The judge, after conversing for a while with Brother Aragon, was moved to sympathy, and ordered out the officers. He told one of the mobbers to get me a drink of water, over at Inclan's; but he soon returned, saying that he could not gain admittance, and that the women were all inside, crying. The judge ordered him to pick me up, and together we went to Inclan's. I shouted until the Saints knew who it was, and they opened the gate. I drank eagerly, and no one tried to prevent me from drinking too much. I was bleeding, and had a fever, and, of course, was very thirsty. Later in the night I began to chill and shake as if I had the

ague. I was taken back to the school house, and laid on the *patates*, and covered with quilts. The judge kept two officers to guard us through the night, and dispersed the mob. Fever triumphed, and I slept. The next morning we were taken to the court house, where our testimonies were taken, along with those of the three leading mobbers, who had been caught.

"Later in the day we were put on board the train and taken to Chalco, the county seat. There we were thrown into the 'hospital' section of the jail, to await the arrival of the *presidente* of the town. The only claim to being a hospital our room had was the fact that it held another sick man. No doctors, no medical care, were provided. We were told that we would have to remain there until the following Tuesday, when the *presidente* would arrive home.

"Saints and elders from the Ozumba district came to our assistance, and tried to have the secretary of the town let us go; but in vain, for he was adamant in his decision to keep us for the town's overlord. A merchant of Chalco, who was a member of our Church, heard of our plight and brought over his only American mattress for us to lie upon. During the day Mexican Saints brought us food and tried to comfort us. It made tears of gratitude flow to see those dear sisters come into the room loaded down with food and clothing.

"The poor old brother who was partly blind, due to age, had escaped the mob, and had traveled in the night from Tenango del Aire to Amecameca, a distance of about twelve miles, to warn the Saints of that place of our danger. Our landlady sent a telegram to the elders in Mexico City.

"In the night following, I kept Elder Aragon busily engaged attending to me. I was in much the same condition the next morning, Sunday. Early in the day, Elders William Walser and Dewy S. Farnsworth arrived from Mexico City, secured a doctor, and had our wounds treated. This was the first medical assistance we had received. Elder Farnsworth returned

to Mexico City, and Brother Walser stayed all of Sunday to help us. He left about noon Monday, and Elder Farnsworth returned with Elder Thomas D. Burningham and Vice Consul-General Evans, of Mexico. They obtained our release, and at one-thirty in the afternoon we were taken away. I was placed in the American hospital in Mexico City; Brother Aragon's wounds were treated and he returned to the Mission Home.

"I recovered rapidly, and in three weeks we were back in our field of labor, preaching the gospel. We started tracting, but were stopped by orders from the mission headquarters. Our meetings continued, and twice more we were delivered by the Lord from mobs which gathered about us. We were able to see some good from this mobbing affair, for one of the officials of Tenango del Aire made special trips to Amecameca every week for tracts, Books of Mormon, and to converse on gospel topics. He sold the Books of Mormon to his friends. The last that I heard of him, he had become a very earnest investigator. The Saints seemed to have a greater love for us, and many new friends arose on every hand to delight our souls. Our testimonies were greatly strengthened, and even the *Presidente* of

Tenango del Aire gave us a special invitation to visit him in his home any time we wished. The greatest part of the testimony I gained was through seeing how Brother Aragon's testimony had been tried and tested, and found true and steadfast!"

Four elders of the Church of Jesus Christ of Latter-day Saints, in our room in El Paso, Texas, felt indeed humbled. We felt in sympathy with the poor, unenlightened people who had persecuted our brethren; we felt in sympathy with our brethren who had withstood the mobbing, and who had risen from their beds of affliction with truer and firmer convictions in their souls that they had the true gospel. And though Leland Mortensen didn't seem to realize it, he became a hero, where he had almost become a martyr. To God he gives the credit for the results of the trials he has gone through. In a quiet, unassuming way, he praises his Maker, and tries to live the gospel as he sees it, as he has taught it, as he tries to help other missionaries to see and live it! And to us who were in that room, the testimony of this dear brother is a living, flaming spark of faith that will ever be a light to our feet in trudging life's uncertain pathway.

DESTINY

Destiny spins a silken thread,
As she weaves the pattern of life;
Into her loom the years are fed,
To be crossed with joys or strife.

But we command the shaping hand,
Of Destiny's patient weaving;
Obedient still to our master will,
She weaves, from us receiving.

The pattern is rolled into the past,
Forgotten are details made,
But the warp is strong and colors fast,
They neither break nor fade.

For you and I, as days go by,
Must guide the weaver's weaving;
And the pattern, whole, must clothe the soul,
When earthly life we're leaving.

Compensation

BY SILAS L. CHENEY, PRINCIPAL CYPRUS SEMINARY

*"'Tis sorrow builds the shining ladder up
Whose golden rounds are our calamities."*

David Hoffman sat in his car, nervously waiting for his brother to finish "dolling up" and join him. It was no fault of his that Dick was to accompany him for a day at the fair, since certainly he would have much preferred being alone with Flavia. But, owing to his mother's anxiety that there should be no trouble between them, he had reluctantly consented to the arrangement, although experience had taught him to be wary of associating with his clever, vivacious, "cocksure" brother who, unfortunately, was more than willing to take advantage of him in any situation in order to obtain his own selfish desires.

Had Dick been less inconsiderate of the rights and feelings of others, he would never have imposed himself upon his brother in the present instance, since he knew very well that Flavia Thompson would be along. That, however, was the principal reason for his doing so. David had been compelled to play "second fiddle" for so long that Dick had come to resent his having anything which he himself could not enjoy. The fact that Flavia was David's betrothed simply gave him added reason for wanting to take a hand. This he fully intended doing and so, as a preliminary step, he was taking unusual pains with his toilet.

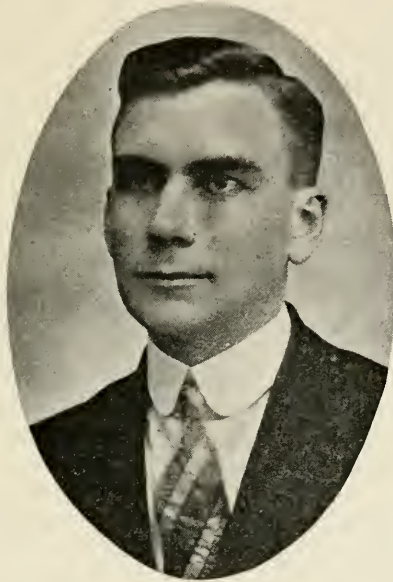
David was boiling with suppressed indig-

nation at the delay when, finally, his dapper brother came out and stepped into the car. Without the exchange of a single word, they drove out of the yard and rapidly down the dusty road.

Mrs. Hoffman watched them from the window with a feeling of dismay. Once again she had been guilty of persuading David to submit to his brother's selfish whims in order to prevent a scene. It was not right, she knew; still, as she went about her work throughout the long, sultry afternoon, disturbed by regrets and shadowy forebodings, there was one thing which, in a measure, comforted her: today, at least, David would not be alone with Flavia.

She considered Flavia a mere empty-headed clothes-rack who, in some inexplicable manner, was proving attractive to her youngest son. Even though they were engaged, she still prayed for something that would bring him to his senses, but the more they were together the less hope there was for this.

Late in the afternoon, as she sat on the porch, gazing anxiously toward town, half expecting something, she knew not what, David's car suddenly hove in sight, driven at break-neck speed. It came roaring down the road, swaying dangerously, whirled in at the gate on two wheels and came to a grinding stop. Mrs. Hoffman hastened



THE AUTHOR

out into the yard as fast as her trembling legs could carry her, and almost fainted at sight of David, who stumbled past without a word. He was hatless, his hair disheveled, his eyes blood-shot and staring wildly—almost insanely.

"Oh, my boy, what has happened?" she moaned, following him into the house.

"They—they were married!" he exclaimed hoarsely.

"Who—who were married, David?"

"Dick and Flavia."

"Oh, you must be joking. They couldn't have been married."

"Well, they were! You'll see! They'll be here soon!" He stamped about the room tearing at his hair. "I could almost kill him!" he stormed.

"Oh, please don't talk like that. I'm sure there's some mistake. Please sit down and tell me about it."

"I tell you there is no mistake. I saw it with my own eyes—and, mother, she didn't even remove our engagement ring."

"But, David, how did it all happen?"

For a time he did not answer, but sat in a heap, racked with deep despair. Finally, looking up at her tear-stained face, he made an effort to gain control of himself in order to explain.

"You see there was some idiot parading as a Hindu, and it was announced that he had been given authority to perform civil marriages somewhat according to the customs of his own country, and that a purse of fifty dollars would be given to any couple who would consent to a public marriage by him. First thing I knew Dick and Flavia were standing on the platform accepting the proposition. They seem to have had a little difficulty in securing a license, but it was all arranged somehow and they were married while the idiotic crowd applauded."

"My poor, poor boy!" she cried, sinking down by his side and caressing him with trembling hands.

"Mother, what shall I do? They will be coming here to live for a while and I just can't be around them."

"I know—I know. We'll have to

think of something, but what shall it be? You would better go to your room now and after a while, when we are able to reason, I'll come to you and we'll decide what's best to do. If we only trust in God, everything will come out all right."

"Mother, please don't talk to me of God any more. What has he ever done for me? He has permitted Dick to take everything I ever had or wanted."

The strain on Mrs. Hoffman had been severe, and such a statement coming from him proved too much. She swayed, moaning for an instant, then collapsed in a dead faint. David stared at her in bewilderment, then gradually a realization of what had taken place filtered through his numbed and clouded faculties. With a cry, he rushed to her, dashing cold water in her face, chafing her hands, trying to do a number of things at once in his excitement. By degrees, she recovered, her eyelids flickered, then opened, and she lay quietly, looking up at him.

"Mother, forgive me," he pleaded; "I'll never say anything like that again."

"Then, you didn't mean it, David?" she asked, fear again creeping into her eyes.

"No, mother," he replied, "you know I didn't."

"Oh, I'm so thankful. I could stand almost anything but that. If you will help me to a chair, I shall be all right, and I think you'd better go to your room, I believe they are coming."

He did as directed, but, before leaving, bent and kissed her fervently. "Mother, dearest," he whispered, "what should I ever do without you?"

A short time later his mother came into his room carrying a tray of attractively prepared food. "You must be nearly starved," she said. "While you're eating, I'll tell you of a plan I've worked out."

David had no desire to eat, but, to please her, he made a pretense of doing so, as he listened to what she had to say. The idea was that he should prepare himself for a mission. Bishop Reese had intimated a number of times that he had his eye on him and, if he knew that David

was ready and willing to go, he would be only too glad to have him called at once. In the meantime, he could do anything he liked.

At first he was dubious about it. He did not want to leave his mother with no one particularly to take care of her for so long a time. Dick would be at home, of course, but both were well aware that he was not dependable.

"But, son, it is coming to you after all you have done for me, especially since your father died. And it will develop you so much. Besides, just think of how much good you will be able to do."

He consented, since, under the circumstances, there seemed nothing else to do; certainly nothing he would rather do.

In the mission field, among other things, he absorbed polish like the diamond in the rough that he was. At first it was difficult for him to keep from brooding over his troubles sufficiently to catch the spirit of missionary work, but once it came it absorbed him utterly. No task was too great, no time too long, if it afforded him an opportunity of instructing someone in the principles of right living contained in the gospel. He came to understand, to some extent, what God really meant when he said: "This is my work and my glory to bring to pass the exaltation and eternal life of man." The amount of work he did was phenomenal, and, due to this, together with his general ability and winning personality, he met with gratifying success. He was considered one of the most valuable elders in the field.

His mother wrote him frequently, and always cheerfully and encouragingly. If she had bad news to tell, she mentioned it briefly, then passed on to pleasant things. Thus he learned that Dick and Flavia had separated, but heard little of either after that.

Two years flew by rapidly, then, one day, instead of receiving a letter from his mother, there came one from a neighbor girl, Golda White. It said his mother was not feeling very well, but, as nothing serious was the matter, he must not worry.

When, a week later, another letter of a like nature arrived, he could not help feeling greatly troubled. He was just considering the advisability of going to headquarters for a talk with the mission president, when he received a telegram from him telling him to come at once.

He walked into the office pale and trembling, his fears augmented greatly by the sympathetic reception accorded him.

"Is—is anything wrong at home?" he asked falteringly.

"I am very sorry, Elder Hoffman, but there is," was the reply, "though you may be sure a kind Providence will overrule things for your best good. Here is a letter I just received from your bishop. It will explain better than I can, I think."

David took the letter and read with blurring eyes:

President _____,
Dear Brother:

I regret finding it very advisable to request the release of Elder David Hoffman, owing to the existence of serious conditions at his home. A short time ago his brother, in some way, persuaded his mother to sell half the farm, and then absconded with the money, leaving her suffering with a nervous collapse and things generally in a very deplorable state. His mother has been growing steadily worse until, at present, her condition is extremely critical.

May the spirit of inspiration assist you in reaching a proper decision in this matter.

Your Brother,

Bishop W. B. Reese.

The letter fluttered from David's hands to the floor, as he stood staring into space. "Why? Oh, why?" he wondered. But he no longer felt rebellious, rather from the depths of his soul he prayed: "Lead, kindly light, amid encircling gloom. Lead thou me on." If only his mother's life could be spared—

"And so we have given you an honorable release," the president was saying. "Your transportation has already been arranged. You will find it all here," and he passed him a long envelope. "There is a train leaving for the West at nine o'clock tonight. I think you will be able to make it. And, now, good-bye, Elder Hoffman. You have done a splendid work and we certainly regret losing you, especially un-

der such circumstances. May God bless you and your mother," he said, wringing David's hand warmly.

"Thank you from the bottom of my heart. Good-bye." Then, to hide his grief, David turned and hastily left the room.

When he arrived home, he was met at the train by Golda White, whom, at first, he hardly recognized; she had changed so much since he last saw her.

"How is mother?" he asked anxiously.

She looked at him sympathetically as she answered, "She is very bad. The doctor has little hopes of her recovery. I have been staying at your place doing all I could for her, but I fear it hasn't been much."

"That is certainly fine of you, Golda," he said. "We shall not soon forget your kindness."

With all the preparation he had received, David was shocked at the emaciated condition of his mother. He knelt by her bedside, kissing her fervently. "Mother dear-est, I am back," he whispered.

Slowly she opened her eyes and looked at him, then a great joy overspread her face as she sobbed, "David—David, my boy! What a man you are!" Her weak arms reached out and drew his head down upon her breast. They remained thus for a time; she with joy at having him at her side, he with fear and sorrow lest she should be taken from him.

"David," she whispered after a while, "I wish you would administer to me."

What a privilege to be able to call down the blessings of heaven upon his own mother. Humbly he complied, and in the sealing ordinance the Spirit of the Lord filled his soul and, under its power and direction, he promised her long life and happiness and joy in her posterity. She lay quietly, tears trickling from under her closed eyelids and running down her careworn face.

"David, that was wonderful," she breathed. "Now I know I shall get well."

She commenced immediately to recover, though months passed before she could do much about the house. In the meantime, Golda White remained, doing the work and

keeping up a general air of cheerfulness. She was one of those "rare gems of purest ray serene," capable of making others happy and contented without always having them conscious of her. For days at a time, David was hardly aware that she was around. At first he took little notice of her, but, eventually, it dawned upon him how unusually efficient she was in assuming the responsibilities of his mother. It was then he began taking a brotherly interest in her. Certainly she was just the kind he would like to have had as a sister.

All that summer David worked like a Trojan. He had found things in such a condition about the farm that it kept him busy from daylight until dark trying to bring order out of chaos. Then, too, he was given considerable religious responsibility. Everyone seemed to recognize him as one of the most capable and dependable men in the ward. His earnest application produced desired results, causing an atmosphere of hope and cheerfulness to brighten their future, and, stimulated by this, David and his mother began planning to buy back that part of the farm which had been sold.

One Sunday in late autumn, David returned from meeting looking rather serious. "Mother," he said, "we are about to lose our best friend. Bishop Reese is moving to Idaho soon."

"That's certainly too bad," she replied. "He has indeed been a loyal friend and a fine bishop. It will be hard to replace him."

David thought so, too, but felt sure someone would be found who could do so, since the Church was not dependent upon the ability of any one man.

A week later, the president of the stake called to see him. "Brother Hoffman," he said, "we are looking for a new bishop, one who is big enough to fill the vacancy when Bishop Reese moves away. After prayerful consideration, we have decided that you are the very man we want. What have you to say about it?"

A lump arose in David's throat, making it difficult for him to answer. "This is such a surprise," he faltered. "It seems

to me I am rather young and incompetent for such a responsibility, but certainly I am willing to do my best."

"That's the spirit, Brother Hoffman. I'm sure there's no mistake in your selection. There is, however, one qualification you lack but it can be easily remedied. No doubt, you know to what I refer?"

"I suppose it is that I am not married," replied David.

"Exactly. Suppose we give you six months in which to get married?"

David smiled. "I haven't the slightest idea who the unfortunate one might be," he said, "but, if it is the Lord's will, he will surely prepare a way. Yes, I will be married in six months."

That evening when he told his mother about the interview she wept for joy. "To think you are scarcely more than a boy, David, and yet they find you worthy of such a responsibility—one of the most important in the Church. How happy I am to have lived to see this day."

David was happy also; still, he felt worried because of the promise he had made to the stake president. He was so disturbed about it he could not sleep. More than ever before in his life, he prayed for light and knowledge; "Lead, kindly light. * * Lead thou me on." He piled wood on the fire and sat down before it to reason things out. He must find someone soon and yet it was a matter demanding the greatest care and deliberation. In choosing a wife, one chooses a companion, the mother of his children, for time and all eternity. To make an error, therefore, would be almost irreparable. He had been saved from such a mistake once. The Lord might not be so kind a second time.

Far into the night he sat, the glow from the fireplace lighting up his handsome

features and giving him a certain sense of security, which, eventually, lulled him into a sleep disturbed and broken by visions of a number of girls of his acquaintance. None of them, however, made much of an impression upon him, until there came one much more distinct and vivid than any of the others. She was a white-robed figure who stood smiling down at him, illuminated by the soft glow of the fire-light.

"How beautiful—how lovely!" Certainly this was the one he was meant to marry, but where was he to find her. Suddenly he became aware that it was not a dream but a reality. He stood up, rubbing his eyes.

"You were staying up so late I wondered if something were wrong, so I decided I might better come and see," she said.

"Golda!" he exclaimed. "I thought I was seeing a vision, you are so—so beautiful. Funny I've never noticed it before."

He stepped up to her, placing his hands on her shoulders, and gazed intently into her face. Her eyes were now swimming in tears and looking at him with an expression he could not fail to understand.

"Golda, is it possible that—that you love me?"

"I—I think I almost worship you, David," she breathed.

He pressed her in his arms and kissed her reverently. "How stupid I've been. Why, Golda, I must have loved you all the time and didn't realize it. Let's go and share our happiness with mother. I think she is awake."

"How wonderful! I can hardly believe it," she murmured.

"Nor I," he replied in an awed voice. "Surely 'God moves in a mysterious way his wonders to perform.'"

WE ONLY HOPE

Let any man examine his thoughts, and he will find them ever occupied with the past or the future. We scarcely think at all of the present; or if we do, it is only to borrow the light which it gives for regulating the future. The present is never our object; the past and the present we use as means; the future only is our end. Thus, we never live, we only hope to live.—*Pascal*.

Messages from the Missions

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (Doc. and Cov. 18:15.)

WORKING WITH MIGHT IN HANNOVER DISTRICT

One of the outstanding conferences in the German-Austrian mission was held in the Hannover district, January 22 to 24, at which President and Sister Hugh J. Cannon were in attendance. Every meeting was an inspiration and a power for good, and the conference, as a whole, was a splendid reflection of the encouraging work done in this district. We sense with

gravity the meaning of the warning, that we shall not be able to labor with these good people long, and we are working with our might and with the spirit of prayer "while the day lasts." We find the *Improvement Era* of great value in helping us to convey our message of truth effectively.—John R. Stewart, Jr.



ELDERS OF HANNOVER DISTRICT, GERMANY

Front row, left to right: David C. Spencer, president of the Ruhr district; M. Elmer Christensen, superintendent of the Sunday Schools of the German-Austrian mission; John R. Stewart, Jr., incoming president of the Hannover district; President Hugh J. Cannon of the Swiss-German mission; Robert R. Bowen, outgoing president of the Hannover district; Leon B. Lindford, president of the Cologne district; Leonard V. Mauss. Second row: O. Whitney Young, Whitney Parry, Winfield Q. Cannon, W. Whitney Smith, Hans W. Uhrhan, James E. Burrows, Frederick Wesche, Wm. H. Glissmeyer, Don P. Nebeker, Otto M. Brey, Francis Seegmiller. Back row: Lane A. Huband, La Voy Hildt, Elmer T. Houston, Stanley H. Brox, E. David Reed, Dean W. Tucker, Lawrence O. Belnap, Eric C. Pollei, Clyde W. Broadbent, L. Marcus Jensen.

LARGE GROUP EN ROUTE TO EUROPE

Among the passengers of the S. S. *Leviathan*, when she left her New York dock on Saturday, February 11, were

forty-seven missionaries of the Church of Jesus Christ of Latter-day Saints; perhaps the largest group of elders to sail for

European shores. During the six days of the voyage, they mingled with their fellow-passengers, many of whom showed a special interest in the "Mormon" party. These people asked many questions, listened attentively to the answers given, and went away with a high conception of the principles of Christ's restored gospel,—of what the world terms "Mormonism." A meeting was held each evening, in a special room reserved by the ship's purser, under the direction of officers previously elected by the missionaries. Much musical

and reading talent was in evidence among the members of the party. Throughout the trip, the Spirit of the Lord was with them; they participated in pleasant gospel conversations whenever possible, and made many friends. Upon arrival in England, they went on to London, where they met with Dr. John A. Widtsoe, president of the European missions, and were then sent to various parts of Great Britain, to the continent, and some went on to South Africa.—*Weston N. Nordgren*, en-route to British mission.



MISSIONARIES ABOARD S. S. LEVIATHAN

Front row, left to right: Bertram R. Cutforth, South African mission; Geo. B. Alder, Swiss-German; Edward L. Blacker, British; Wesley Ward, British; Henry Bates, British; William Rigby Jacobs, German-Austrian; William Brockbank, French; Weston N. Nordgren, British; Leo Teerlink, Netherlands; Arthur Livingston, British; Ed. E. Morgan, British. Second row: Gottfred Bartlome, Swiss-German; Geo. Maw, German-Austrian; Dariel E. Reese, German-Austrian; Henry R. Watson, German-Austrian; Clifton S. M. Kerr, British; Howard E. Maycock, Swiss-German; Alan Blood, French; Lynden Fawns, French; Lorin F. Butler, Swiss-German; Walter K. Kersiek, Swiss-German; Lynn Wood, Swiss-German; Mrs. Margaret Cannon (traveling to Germany to meet her son, shortly to be released); Henry Hart, Netherlands; Joseph Brough, British; Richard K. Knight, British; G. R. Carter, British. Third row: Weston R. Clark, British; Irving Pratt Beesley, German-Austrian; Moses Hansen, Swiss-German; Joseph Anderson, British; Ralph Thompson, French; Charles E. Chandler, Swiss-German; Lester Fisher, British; Alton Geesel, Swiss-German; Don E. Washburn, German-Austrian; Byron Vance, British; next man not a member of party; Stanley Hall, Swiss-German. Fourth row: Hans Beckmann, Swiss-German; Warren Perry and John Sieverts, Netherlands.

Other members, who were absent on account of sea-sickness: Harold H. Blackmore, Herbert W. Carter, Robt. L. Bradford, and W. Richard Nelson, British mission; Ersal Beus, and Bringham Nebeker, Netherlands; Melvin H. Harris, German-Austrian.

THREE MISSIONARY CONFERENCES IN ENGLAND

Under the direction of Dr. John A. Widtsoe, president of the European missions, three outstanding missionary conferences were recently held in the British mission. The first of the series was held in Sunderland, in the north, and more than a score of traveling elders were present. The second was held in Sheffield, in the midlands; this was the largest of the three. The last was held in London, with forty-eight missionaries present, including President Widtsoe and his staff. To this last inspirational gathering came missionaries from the five most southerly

districts of the British mission. Each of the conferences was motivated by the same spirit; but, also, each was characterized by some distinctive trend of thought and by the emphasizing of some particular phase of missionary endeavor. The elders were given ample opportunity to express their views and to ask questions. A summary of the day's discussion, by President Widtsoe, with his wise counsel and instructions, brought to a fitting close the final meeting of each conference.—*Richard L. Evans*, associate editor, *Millennial Star*.



ELDERS ATTENDING LONDON MISSIONARY CONFERENCE

Seated, left to right: David M. Davis, James H. Cantwell, Franklin J. Newman, Ernest A. Hall, Reese R. Parker, H. Grant Vest, Milford A. Piggott. First row: Heber J. Matkin, president Birmingham district; Alexander J. Byran, president of the Norwich district; Nathaniel E. Parry, president of the Welch district; Richard L. Evans, associate editor *Millennial Star*; Leah D. Widtsoe, president of Relief Societies of European missions; Dr. John A. Widtsoe, president European missions; Ralph V. Chisholm, secretary and treasurer of the European missions; Alma C. Tranter, president Bristol district; Annie S. Brain, Clinton L. Mills, president of the London district. Second row: Percy F. Hill, Ezra M. Parry, Louis W. Sanders, R. LeRoy Fletcher, Albert Brain, Cecil H. Toone, Laurence Peterson, Joseph F. Parrish, N. Homer Hansen, Robert Dell Buchanan, Frank S. Cragun, Harold G. Clark. Third row: Spencer A. Harris, Rulon F. Thompson, Joseph W. Harmon, Thomas E. Paskins, Arthur T. Coleman, Alva L. Ritchie, A. Wesley Davis, Wilford N. Hemmert, Harold W. England, Kenneth H. Smith, Noble L. Chambers, Earle R. Webb. Last row: Hilliard L. Rose, June E. Bartlett, Roscoe E. Evans, Elmer D. White, David W. Sutton, Douglas H. Petersen, Adrian L. Orme.

GROUND BROKEN FOR FIRST L. D. S. CHAPEL IN FRENCH MISSION

In Seraing, Belgium, January 30, 1928, the missionaries of the Belgian district, together with Mission President and Sister Ernest C. Rossiter, and numerous members and friends of the Seraing, Liege and Herstal branches, gathered to break the ground for the first Latter-day Saint chapel to be erected in the French mission. Wheelbarrows, picks and shovels had been previously provided, and everyone set to work with a will to help do the necessary excavation work for the foundation. The missionaries devoted their entire time for two weeks to this work. This marks an important step in the development of the Church in Belgium, and will greatly stimulate the interest of the people in Seraing and near-by branches. The chapel will be finished sometime this summer, and we expect to commence the erection of

one in Liege before the end of this year. During 1927, in the Belgian district, twenty-seven baptisms were performed, more than double those of 1926, and the same proportionate increase is reported throughout the mission; the past year witnessed the first baptisms we ever performed in the city of Charleroi. We have a large number of friends in the five organized branches in Belgium, and the prospects for this year are encouraging. Having recently secured a hall, meetings are now to commence in the city of Verviers, for the first time since the war. We are now organizing the first troop of Boy Scouts in the mission, in the Liege branch, in connection with the Y. M. M. I. A.—*Joel H. Bowen*, president Belgian district.



ELDERS IN THE BELGIAN DISTRICT, FRENCH MISSION

Sitting, left to right: F. Clark Sanford, Salt Lake City; Joel H. Bowen, Salt Lake City, president Belgian district; Ernest C. Rossiter, president French mission; Venus R. Rossiter, president mission Relief Societies; Easton C. Woolley, Salt Lake City. Standing: David Homer, Logan; Kenneth A. Moser, Bancroft, Idaho; Arthur L. Newman, Salt Lake City; Richard E. Caldwell, Los Angeles, California; L. Grant Lofgreen, Ogden; William W. Terry, Ogden; Basil H. Bertoch, Granger, Utah; Maxim L. Graham, Salt Lake City; Max K. Kimball, Salt Lake City; A. George Nibley, Los Angeles, California; John S. Tanner, Provo, Utah; Alcide F. Rothlisberger, Eagar, Arizona.

SCOUT WORK IN INTERLAKEN, SWITZERLAND

"Scouting is taking a firm hold on the youth in Interlaken, Switzerland. It is also a means of helping to spread the gospel. Boys from four towns are taking an active part in the work, and, as a re-

sult, we have won several good friends. We are assisted by a Troop Committee, and are looking forward to greater results from scouting in this part of Switzerland."—*Henry K. Aebischer.*



BOY SCOUT TROOP NO. 4 OF THE SWISS-GERMAN MISSION

THE HONOLULU DISTRICT

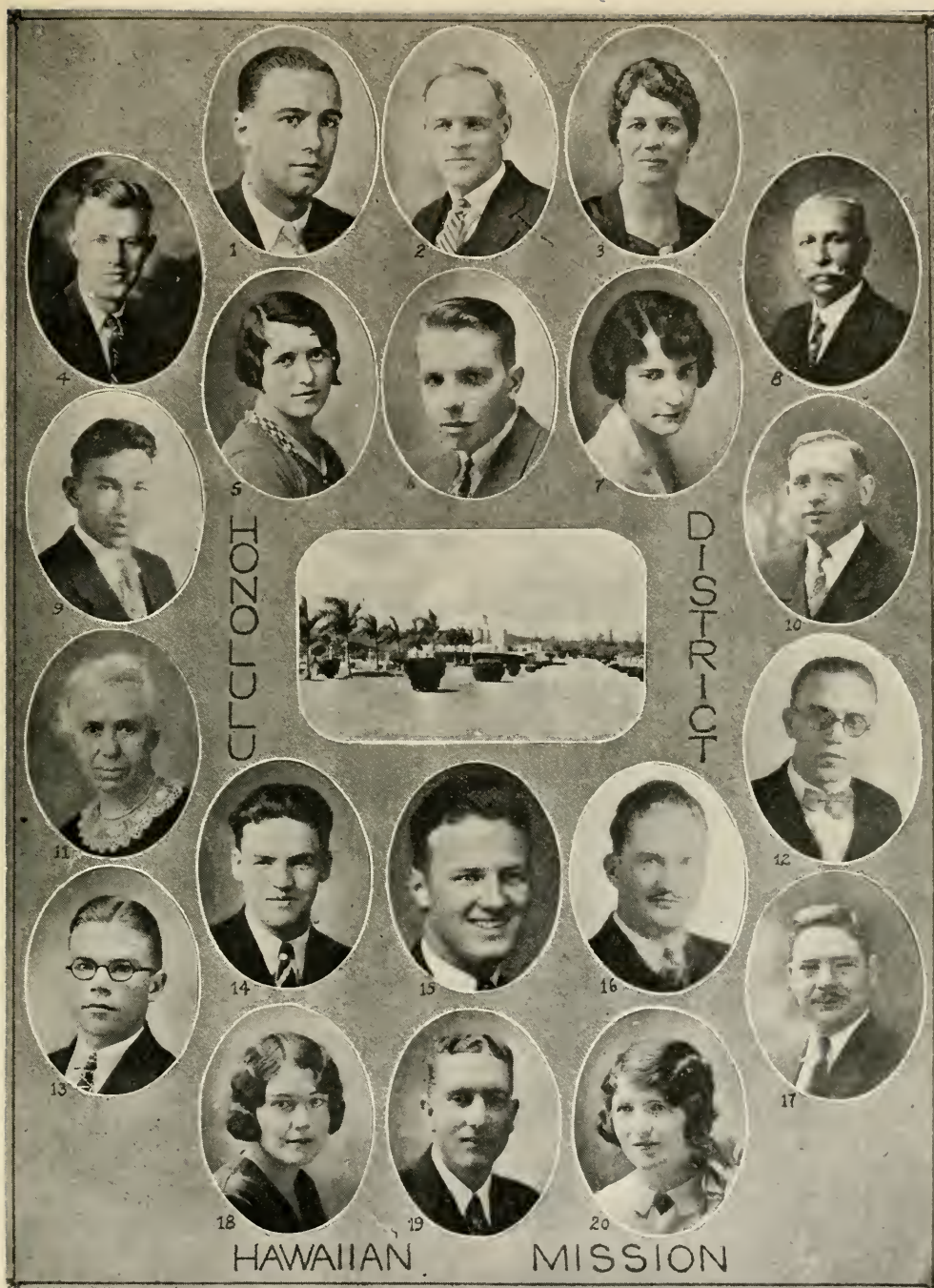
After seventy-seven years of incessant labor among the peoples of Hawaii, the efforts of our missionaries continue to show encouraging progress and development in every department of our work. The attainment of such progress is made possible through the faith and cooperation of our Saints in these isles of the Pacific.

As our work becomes more firmly established, we are endeavoring to place in the hands of our local brethren responsibilities which have heretofore been carried by our elders from Zion. The plan is proving to be a judicious one, and the brethren are accepting their new duties with a zeal and interest which promises continued success. Nor have our labors been confined to the native Hawaiians.

We also have, among the members of our Church, Chinese, Japanese, Samoans, Filipinos, and Caucasians, all working unitedly together for one great purpose.

The Honolulu district has a membership of more than five thousand Saints, all of whom live within the confines of the city of Honolulu. We have nine organized Sunday Schools, having a total average attendance of approximately one thousand members, and holding classes in both English and Hawaiian languages; besides fifteen Primary organizations, three Relief Societies, and three Mutual Improvement Associations.

Please accept our hearty thanks and appreciation for the *Improvement Era*. It is invaluable to us in our work.—*Ralph S. Roberts*, district president.



Missionaries: 1. Ralph S. Roberts, district president; 2. Wm. M. Waddoups, mission president; 3. Olivia S. Waddoups, president mission Relief Societies; 4. Walter E. Gronlund, mission secretary; 5. Freda Linnebach, mission nurse; 6. Wm. A. Beazer; 7. Jessie M. Elliott, president mission Y. L. M. I. A.; 8. J. W. L. McGuire, local; 9. Rollow C. Kimball; 10. Wilford W. Burt; 11. Charlotte R. Hunter; 12. Almon B. Bate; 13. Jean C. Nielsen; 14. M. Prentice Leonard; 15. Fisher J. Smith; 16. E. Dilworth Chamberlain; 17. Ellis F. Johnson; 18. LaVanda Mattice; 19. Lyman A. Parcell; 20. Virginia Ashton. Center: Temple and grounds at Laie, Oahu.



EDITOR'S TABLE

A MARVELOUS WORK AND A WONDER

EXTRACTS FROM PRESIDENT HEBER J. GRANT'S OPENING ADDRESS AT THE
NINETY-EIGHTH GENERAL CONFERENCE, SALT LAKE TABERNACLE,
FRIDAY, APRIL 6, 1928.

It is certainly an inspiring sight to see this magnificent audience in attendance here this morning, at the ninety-eighth anniversary of the birth of the Church. When I contemplate the fact that just a handful of people were in the Church ninety-eight years ago (the organization was effected with six members) and that now there are over half a million members of the Church of Jesus Christ of Latter-day Saints, I am reminded of the very wonderful revelation given to the father of the prophet (Doc. and Cov. section 4), over a year before the organization of the Church:

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you."

This audience testifies to the fact that a marvelous work and a wonder has been established. It testifies to the diligence of those who have gone forth, by the thousands and tens of thousands, during the last ninety-eight years, proclaiming the gospel in all parts of the world. I feel that we have great cause to be grateful for the blessings of the Lord to us as a people.

THE PROPHET JOSEPH SMITH

I was profoundly impressed this morning in listening to the congregation sing, "We thank thee, O God, for a Prophet." I am sure that whenever we, as Latter-day Saints, sing this hymn our minds go back to the time when it was written, and we think of the marvelous and wonderful work accomplished by the Prophet Joseph Smith.

Speaking of the Prophet Joseph, an eminent writer refers to him in the following language:

"Yet he being dead yet speaketh. The work he began has never ceased. * * *

"Who can explain Joseph Smith? What are 'revelations from God'? What is their test? Is it not beyond all reason that a lad born of poor parents, devoid of any save the commonest education, too poor to buy books,

should have accomplished what he did in less than forty years, unless there were some great reason for it?

"Let any one, even a literary genius, after forty years of life, try to write a companion volume to the Book of Mormon, and then, almost daily for a number of years, give out 'revelations' by the score that internally harmonize one with another, at the same time, formulate a system of doctrine for a new church, introduce many new principles, resuscitate extinct priesthoods, and formulate a system of church government which has no superior on earth.

"Would he succeed in making the system coherent? Could he influence scores of intelligent, wise, thoughtful, educated, religiously trained men, like John Taylor, Dr. Richards, and scores of others, besides attracting thousands to the fold of his church, as did Joseph Smith? Even if one were assured that the prophet was an imposter, that does not lessen

the marvel. The mystery, the riddle, the problem, is even greater than before. * * *

"I offer no explanation. * * *

"To deny such a man a wonderful power over the human heart and intellect is absurd. Only fanatical prejudice can ignore it. How-

ever he may be accounted for by the reasoning mind, Joseph Smith, the 'Mormon' prophet, was one of the wonders of his time. That he is not an enigma to his followers (as he certainly is to his critics) is only another proof of his wonderfulness."

MARVELOUS ACCOMPLISHMENTS

I will read a part of section 135, Doctrine and Covenants:

"To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith the prophet, and Hyrum Smith the patriarch. They were shot in Carthage jail, on the 27th of June, 1844. * *

"Joseph Smith, the prophet and seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doc-

trine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city, and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people; and, like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood; and so has his brother Hyrum. In life they were not divided, and in death they were not separated!

"When Joseph went to Carthage to deliver himself up to the pretended requirements of the law, two or three days previous to his assassination, he said: 'I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men I shall die innocent, and it shall yet be said of me—he was murdered in cold blood.' "

ANOTHER TEMPLE DEDICATED

I rejoice in the testimony of the gospel of the Lord Jesus Christ. During the last year, it has fallen to my lot to have the privilege of visiting from here to New York, and in the northern section of the country, and to have the blessed privilege of going into Arizona and there dedicating one more temple to the Most High God. I rejoice in the rich outpouring of the Spirit of the Lord that was enjoyed by those of us who had the opportunity of attending the dedicatory services of that temple. I rejoice exceedingly in the remarkable publicity that was given to us by the newspapers of Arizona. Never in the history of the Church has there ever been manifest a more friendly feeling toward the Latter-day Saints by those not of us than was exhibited by the good people of Arizona. They devoted page after page of their papers to an account of the erection of the temple, in publishing a sermon upon the vicarious labor for the dead by Elder Joseph Fielding Smith, in giving illustra-

tions and having interviews of a favorable character. In addition, the president of the Church and some of those who were at the dedicatory services were invited to meet with the legislature that was then in session, and the president of the senate made some very complimentary remarks regarding the splendid edifice—one of the finest buildings in Arizona. He also complimented the people themselves on their integrity and their remarkable accomplishments in that section of the country. I could not but contemplate the difference in conditions as compared with the time when there was a feeling of animosity, almost of hatred, existing in the minds of the people of the state of Arizona regarding the Latter-day Saints. I rejoiced in being able to pay tribute, in answer to the speech by the president of the senate, to the senators of the United States from Arizona and their defense of the "Mormon" people, and their uniform testimony of the integrity and devotion of our people.

ANOTHER SACRED SPOT SECURED

Within a short time the Church has purchased the Hill Cumorah. The pur-

chase embraces the farm where the hill stands, and the adjoining farm, which,

together with one that we had already purchased, including a part of the hill, gives us now the entire possession of the Hill Cumorah. I know that the hearts of the Latter-day Saints thrilled with pride when the announcement was made that we had secured this property. We now have the home where the prophet was born, and have erected a monument there. We now

have the house and farm of Peter Whitmer, where the Church was born. We now have the Palmyra home. We have nearly all of the spots that are sacred in the history of the Church; and we rejoice in the financial condition of the Church whereby we have been able to accomplish these things.

TIME FOR TEMPLE WORK

I rejoice in the temple work that is now done, and I wish to ask the Saints to try to shape their affairs so that they can, occasionally, go to the temple. For years I felt that I was too busy to find a day or an evening in which to go to the temple. A little over a year ago I made up my mind that, by planning my affairs, by staying away from lectures or concerts or theatres or operas, that I could go to the temple at least once every week and have ordinances performed in behalf of some of my loved ones who had passed away. By making up my mind that I could do this, I had no difficulty whatever in going through the temple once a week during the entire year. Starting this year, I felt that, by a little extra effort, I could go twice a week, and I have had no difficulty in doing this. True, I have had to miss, perhaps, an opera or theatre or some other function at which I should like to have been present, but I have had no difficulty whatever, during the past three

months, in going to the temple twice a week, and when I can do so I go more than twice a week, so as to make up for the time when I am absent from the city. Up to the first day of April, I had endowments to my credit of more than two a week for this year. We can generally do that which we wish to do. A young man can find an immense amount of time to spent with his sweetheart; he can arrange his affairs to do that. We can arrange our affairs to get exercise in the shape of golf and other things; we can arrange our affairs to have amusements; and, if we make up our minds to do so, we can arrange our affairs to do temple work, judging from my own experience of the last fifteen months.

I pray that the Lord will inspire each and all of us to greater diligence in performing, to the full extent of our ability, the duties and the labors that devolve upon us in doing vicarious work for our dead.

THE HEARTS OF THE CHILDREN TURNING

A very wonderful declaration was made by Moroni to the Prophet Joseph Smith, one hundred and five years ago this coming September:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."

And the priesthood, with all its powers, rights and privileges, has been restored to us. Elijah has come. I will not take your time to read from the 110th section of the Doctrine and Covenants, which declares that the Savior appeared to Joseph Smith and to Oliver Cowdery, and that Moses, and Elias, and Elijah also appeared

and conferred upon them all the keys of all the dispensations of the gospel that have ever existed upon the earth.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at its coming."

No more wonderful thing has ever been accomplished in the history of the world than the turning of the hearts of the children to their fathers. From the day this message was declared by Moroni to the Prophet Joseph, men and women all over the world have been organizing societies,

hunting up their ancestors, and compiling genealogical records of their families. Millions of dollars have been expended for these purposes. I have spoken to, and heard many times of, men who have spent large sums of money to compile a record of their forefathers, and, after it was compiled, when asked why they did it, they said: "I do not know; I was seized with an irresistible desire to compile that record and to spend money freely to do it. Now that it is compiled, I have no special

use for it." The Latter-day Saints value books of that kind beyond price or money, and when we seek earnestly, year after year, to gain knowledge regarding those of our family who have passed away without a knowledge of the gospel, I am sure the Lord blesses us in obtaining it. There is a little account of a remarkable and wonderful blessing bestowed in connection with the ancestors of my wife which is contained in the last issue of the *Genealogical Magazine*.

A HUMBLE PRAYER

That the Lord may bless you and me and every soul that has an abiding testimony of the divinity of the gospel in which we are engaged, to whom he has given a knowledge that he lives and that Jesus is the Son of the Living God, the Redeemer of the world, and that Joseph

Smith was his prophet, so to order our lives that our light, shining forth through the example of our lives, may bring those who know not the truth to a knowledge of the gospel, is my humble prayer, and I ask it in the name of the Lord Jesus Christ, our Redeemer. Amen.

BOOKS

History of the Teton Valley, by B. W. Driggs, is an interesting recent volume, from the press of The Caxton Printers, Ltd., Caldwell, Idaho. The frontispiece is a "Closeup view of Teton peaks;" the book contains sixteen other attractive illustrations. Besides the development of

the valley from the beginning, the Indians and early trappers, the subject matter treats the many noted characters who played so important a part in bringing the Teton Valley to its present state of fertility and home attractiveness.

THE RICHEST CITY IN THE WORLD

A recent visitor to this city, conducted to the station by an old resident, remarked to his host: "Well, friend, I must congratulate you on having the richest city in the world."

"The richest city in the world!" replied his friend. "I have heard it said that we have the *prettiest* city in the world, but you are the first to say it is the *richest*."

"Well," said the tourist, "I guess it is, for in talking over business conditions I have asked several men the question: Can you make a living here? and the reply has been, in most instances: 'Yes, we have enough for our needs.' I never met a man anywhere else, from New York to San Francisco, who had enough for his needs, so I guess you must have the richest city in the world."

One of the fruits of the gospel is joy, and this brings contentment and gratitude for the good things we receive from the Lord, and this is true riches.

PRIESTHOOD QUORUMS

All matters pertaining to the Aaronic Priesthood in this department are prepared under the direction of the Presiding Bishopric.

ORGANIZING THE QUORUM FOR SERVICE

The new era confronting the priesthood of the Church of Jesus Christ of Latter-day Saints—the new era characterized by greater activity on the part of all quorums, whether from the viewpoint of class work in auxiliaries, of quorum affairs proper, or of service to the Church—this new era finds the 64th Quorum of Seventy, not only rejoicing at the prospect of greater opportunity, but already organized and prepared to discharge fully its responsibilities. Indeed, it may be said that this quorum, for several months past, has been actively promoting a program entailing the essentials of the plan presented in Nibley Hall by Elder David O. McKay, addressing the joint meeting of priesthood quorums from Oneida, Benson, Cache, Logan, Hyrum and Bear River stakes. In anticipating this commendable development in the affairs of the priesthood, the 64th Quorum of Seventy lays no unwarranted claim to distinction; but it is happy in the belief that to all quorums has now come the opportunity to serve in a manner conducive to as much satisfaction as has been realized by the members of this particular group.

The Cache stake presidency, having recognized the unusual interest and activity of this quorum, has requested that I discuss its plan of organization and the scope of its activities. In responding to this request, I desire to make clear at the out-set the fact that the success of the 64th Quorum of Seventy is due, in large measure, to the foresight and enthusiastic leadership of our senior president, Brother Edgar Everton, whose ability in this field was recognized even before he came to the presidency, and is appreciated more and more as, one after another, his proposals are put into effect. Fired by his contagious zest for the work that has been undertaken, the other six presidents of the quorum have taken hold of their re-

spective assignments with a determination that breeds success; and this has been passed on, in turn, to every member of the quorum, with the result that there is unity of purpose and concerted, effective action in all matters coming before the group.

The fundamental basis of the quorum's activities is the belief that every quorum should have something to do—that an idle quorum is not only a useless, but potentially a dangerous, unit in the priesthood. It is vital to the priesthood that it be kept active; to allow any quorum to stagnate is to invite decay.

Motivated by this belief, the 64th Quorum did not await the assignment of tasks to be performed by it; rather, it stepped forward and requested that its bishops and its stake presidency give it something constructive to do. It went even further than this: It came forward with the declaration that it was organized and ready to render service, that it was already in action, so far as concerned its internal affairs, and that it was eagerly seeking other tasks to which it might apply itself.

These requests, naturally enough, met with willing response. That the response was not so ready as we might have wished it to be is pardonable, in view of the fact that bishops and stake presidents are not accustomed to having priesthood quorums coming to them in quest of work. It took a little time for our brethren to sense our earnestness, and to recover from the severity of the first shock of our requests. But a favorable response was forthcoming, and the quorum now is rapidly finding its place in ward and stake affairs and there is a growing readiness on the part of presiding officers to assign to the quorum tasks which demand attention and close application.

Since the present activities of the 64th Quorum of Seventy really had their beginning in the Logan Ninth ward, it is

well that the Ninth ward unit be used to illustrate the plan of quorum organization and to show how it functions. It will be easier then to see how this plan is carried over into the quorum as a whole, and to appreciate its potential value.

First of all, it was decided that the Ninth ward seventies should adopt the project plan of work; that is, the work should be organized on a project basis and different members of the quorum assigned the responsibility of advancing the purpose of each project. With this plan in mind, these seventies looked about them for duties that might be taken up on the project basis. What were some of the things bothering the bishop which might just as well be taken over by the seventies? Well, for one thing, there was the matter of handling missionary farewell parties; and the parties given to returning missionaries. Then there was the ever recurring problem of keeping up the membership of the ward choir; surely the bishop would gladly be relieved of this duty. And what of encouraging the lesser priesthood in more regular attendance at priesthood meetings?

It was perfectly obvious that there were many tasks awaiting the application of sincere effort. So, without further ado, the seventies approached their bishop and requested that he turn over to them all missionary parties, the problem of membership in the ward choir, and other matters as they might arise.

You may imagine how their bishop felt toward these eager seventies. It would not have been surprising had he embraced them! Certainly, he and his counselors were not disposed to withhold the assignments; and ever since that time the seventies have conducted every missionary party in the Ninth ward and have maintained a good membership in the choir. Acting under instructions issued subsequently, they have also lent consistent encouragement to the lesser priesthood in increasing attendance at regular meetings. In a number of other ways, equally effective service has been rendered; and, what is of perhaps greatest importance, the members of the quorum have found life and purpose in their calling.

That these seventies possess understanding of human reactions is shown by the fact that they early appreciated the need of social activities in quorum affairs. Occasional relaxation, induced by some social event, affords necessary relief from constant application to duty. Hence, provision has been made whereby the Ninth ward seventies, at times, may assemble, with their wives and sweethearts, for evenings given to pleasure. And the social activities thus engendered are projected on exactly the same basis as the other projects outlined. Just as a committee has been assigned to look after missionary parties; just as another committee has been assigned the task of maintaining the choir membership, and just as another has been given the responsibility of attendance at lesser priesthood meetings, so a fourth committee is detailed to provide social needs. In this manner, the entire program of the ward seventies is so distributed as to give every member an opportunity to keep active, and, thereby, interested in his calling.

With the recent complete reorganization of the 64th Quorum, it was natural and logical that Brother Everton should be set apart as senior president; and it was certain, also, that, once he had been given this larger task to perform, he would set himself to expanding on a quorum basis the plan which has proved so successful in the Ninth ward. Consequently, reorganization had scarcely been effected before the presidents of the quorum were called together to consider ways and means of making the 64th Quorum function as it was agreed it should function in the affairs of its four wards, the 9th, 4th and 3rd wards of Logan and the Benson ward.

Frank discussion led to the decision that, so far as concerned the quorum itself, all activities should be grouped under at least four main heads, as Membership, Finance, Social and Music. It was further decided that, in each of the four wards represented, ward activities should be undertaken in much the same way as they had been assumed in the 9th ward. And, in order to unify the organization of the quorum, it was agreed that each ward should appoint a membership committee, a fi-

nance committee, a social committee and a music committee, the chairman of each of these committees to be dealt with directly by that president of the quorum who had been appointed chairman of the corresponding quorum committee. Thus, there was set up an organization which permits of ready and free action in all matters the quorum undertakes.

In the matter of membership, for example, the quorum chairman on membership, deals directly with each ward chairman on membership; and he is able promptly to get action when it comes to insuring attendance at quorum meetings, representation in temple work, and so on. In the same manner, it is possible for the quorum chairman of finance, to get action through the respective ward chairmen; and for the quorum chairman of social activities, to stimulate action in either ward or quorum affairs. Likewise, the quorum chairman of music, through the various ward chairmen, has been able to assemble our male chorus, of more than twenty voices, which has so well entertained on many occasions.

In addition to maintaining this more or less fixed form of organization, each president is expected to encourage, in his ward, as many additional activities as possible, so that there shall always be enough work in prospect to keep every member of the quorum active.

The purpose of the membership, social and music committees has already been indicated; but the major purpose of the finance committee probably should be clarified. It is well understood that one of the primary duties of a seventy is to preach the gospel. It is equally well understood by most seventies that this duty is extremely difficult of performance. Comparatively, few seventies have been able to discharge this responsibility as they would like to do. Seventies, as a rule, are young men with families, and with incomes usually little more than adequate for their family needs. It is seldom that a seventy finds himself in a position that would warrant his serving in the capacity of a missionary. This being true, the next best thing is for him to help another person to preach the gospel. In other

words, if the seventy himself is unable to preach, let him preach by proxy.

Not wishing to evade the responsibility of their calling, but being unable, in most cases, to serve as preachers of the gospel, the seventies of the 64th Quorum have decided that they will maintain a missionary fund to be used, as wisdom dictates, in support of missionary work. To this end, they are pledging themselves to contribute regularly to this fund, in amounts proportionate to their ability to pay. And it is the duty of our quorum chairman of finance to see that these contributions are forthcoming and that the missionary fund is properly administered.

Another provision of the quorum is that a specified amount; namely \$2.00 a year for each member, be used to defray current expenses which, plainly, are inevitable if the desired social and fraternal functions and obligations of the quorum are discharged.

The ease with which the 64th Quorum can fit into the proposed plan of priesthood activity is apparent. We have our quorum organized for just the kind of service that, henceforth, shall be expected of every branch of the priesthood. Our membership committee, functioning through the senior president of the quorum, is already in a position to stimulate attendance at auxiliary and at weekly and monthly quorum meetings. Our finance committee already is laying a foundation for even greater activity; and our social and music committees are prepared to suggest and help promote ways of providing for the social and musical requirements. Moreover, in the various wards, the quorum is already organized to receive instructions and assignments from the bishops, and to carry these assignments to completion.

While, doubtless, there are other and better ways to organize a quorum of the priesthood for service, the plan upon which the 64th Quorum of Seventy is organized is proving successful; and this plan may serve to indicate how other quorums may be brought up to that stage of efficiency wherein they may be most valuable in furthering the great work of the Church.—P. V. Cardon, Logan, Utah.

AARONIC PRIESTHOOD DAY

On May 15, this year, it will be 99 years since John the Baptist conferred the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery. For many years, the First Presidency of the Church have requested ward and stake officials to observe the Sabbath nearest this day as a time for special consideration of Aaronic priesthood activities. This year, on May 13, it is desired that the sacramental meeting be given to the consideration of Aaronic Priesthood work, and that the meeting be conducted and the program given, as far as possible, by young men holding this Priesthood.

The program for this meeting should be carefully worked out, and assignment of subjects made to priests, teachers and deacons in ample time for them to prepare properly. In the past, singing has been done largely by these young men, who have been carefully trained before hand. The subjects assigned have had a bearing on the history, authority and possibilities of the Aaronic Priesthood, each ward being left to work out its program in a manner best suited to the local conditions. A special effort should be made *to have every individual in each ward who holds the Aaronic Priesthood present at this meeting.*

To accomplish this, active quorum members should be assigned to do missionary work with inactive members between now and that date. Acting teachers may lend encouragement in the home during their regular monthly visit. Special seats should be reserved for all members of the Aaronic priesthood quorums.

One of our educators has said, "One of the great purposes of Priesthood study is to increase the faith in the divine mission of the Church of Jesus Christ of Latter-day Saints. But just what does that phrase 'increase our faith' mean to each of us? Does it mean a deeper, wider, more sympathetic comprehension of the plan of salvation? Does it mean a warmer, less selfish love toward God and toward our fellow-men? Does it signify a more energetic doing, as well as a more ardent feeling? Surely, true faith can mean nothing short of all these things. Grounded in the deep soil of intellect, it grows luxuriant in the foliage and effervescence of the emotions, only to culminate in the ripened seed, represented by the activity of the will." In the young men of the Church beginning their career, this thought should be firmly implanted.

HURRAH FOR THE DEACONS!

As evidence of the practical service rendered by the deacons in many wards and stakes throughout the Church, and as an example for others to emulate, we publish a letter received by H. Eugene Hughes, leader of the deacons in the Spanish Fork Second ward. It was written by a local widow whom the deacons had assisted.

"Hurrah for the boys they call deacons and scouts. Bless them for the good they do. When our task seems hardest and weeds thick in the row, the dear boys come and make it easy to hoe. When we get sick, they come with a helping hand. So, dear Lord, bless the boys, that women may be proud they are the mothers of such good, charitable men."

FIELD NOTES

Ward Teaching, Fremont Stake—To secure more effective ward teaching, a stake committee, of seven men, has been appointed to supervise generally the work of ward teaching in the fourteen wards. This committee prepares the monthly messages and makes provision for anything the bishopric of any ward may wish to present.

The second Wednesday of each month is set apart for ward teaching. Each pair of teachers is assigned from three to six families. The members of the various wards are requested to reserve this evening for ward teaching.

In the more compact wards the bishopric and the ward teachers meet at the chapel in the evening for prayer and instructions. In the scattered wards two places are designated for this preliminary meeting.

If, for any reason, they are unable to do all of the ward teaching that evening, the remainder of the teaching is done immediately following the monthly teachers' report meeting.

The committee is in touch with all the various wards each month, and assists the bishoprics in promoting promptness and thoroughness in ward teaching.



MUTUAL WORK



JUNE CONFERENCE

The annual conference of the Mutual Improvement Associations of the Church will be held in Salt Lake City on Friday, Saturday and Sunday, June 8, 9, 10. Because of the new Priesthood-M. I. A. plan which has been inaugurated by the General Authorities of the Church, doubt-

less, a number of changes will be introduced into the M. I. A. program. These will affect, in whole or part, the entire proceedings of the conference, so that it will be a most important gathering for all M. I. A. workers. We look forward to an unusually large attendance.

SPECIAL INSTRUCTION FOR M. I. A. OFFICERS

In the new arrangement under the Priesthood-M. I. A. plan, the character of the work, particularly of the Young Men's Mutual Improvement Association, has changed considerably. We have found it necessary, therefore, to rearrange our work and committees, and we are publishing herewith a diagram showing the new committees and their new assignments.

We are sending this out to the field at this time to call attention to the need of having, as far as possible, from each stake and ward, a representative of your organizations in attendance at the June Conference (June 8-9-10), where departmental work in these new fields, under the new committee assignments, will be taken up. Great care should be exercised in getting the right person for the right position.

Since the M. I. A. is now responsible for the direction of the leisure-time and recreational program of the Church, instead of leaving that work to one com-

mittee, it becomes the work of the entire organization. The Community Activity Committee, as indicated in the new outline, may be made up largely of the members of the present Recreation Committee. The personnel of the Adult Committee may be the same as the Advanced Senior Committee. The other committees, perhaps, are well understood by you.

Under our new assignment, and in our new relationship with the Priesthood work, it is very important that we have a good representation at our coming conference, that the full details of our program may be thoroughly understood by our workers.

If further information is needed, we shall be pleased to cooperate with you, and we shall be pleased also to hear from you and know that you have gone forward with this new work.

GENERAL SUPERINTENDENCY AND
PRESIDENCY M. I. A.

NOTES

(See diagram on opposite page)

*The director of music of the Y. M. M. I. A. and of the Y. L. M. I. A. to plan and conduct the music of the M. I. A. They and a like officer of the Primary Association to be a committee for general recreational music. These representatives form a part of the General Committee of stakes and wards.

**The Friday evening program is a part of the general leisure-time and recreation program, and is, therefore, under the general direction of the executive officers. The group or groups assigned by the Administrative Committee to feature the specific events will be held responsible for the immediate leadership of the same; for example, mass activity for the ward, Community Activity Committee; events for M Men and Gleaners, M Men and Gleaner Committees, etc.

†M Men and Gleaners constitute the late adolescent group; older Scouts and Junior girls, the middle adolescent group; Scouts and Bee-Hive girls, the early adolescent group.

‡The leisure-time and recreation program for children (those under M. I. A. age) is to be the work of the Primary Association; this organization to cooperate with the M. I. A. in this division of the general leisure-time and recreation program of the Church.

PLAN OF ORGANIZATION FOR M. I. A. OFFICERS AND COMMITTEES IN STAKES AND WARDS

M. I. A.
Responsible for
the leisure-time
and recreation
program of the
Church.

**EXECUTIVE
OFFICERS**
with whom are
associated
**THE
DIRECTORS
OF MUSIC***

- Work to be
planned
and
executed by
the executive
officers:
1. Organization
and Member-
ship.
 2. Finance and
Publication.
 3. Monthly Sun-
day Evening
Joint Sessions.
 4. Sunday Eve-
ning of Stake
Quarterly
Conferences.
 5. Slogan.

**ADMINISTRA-
TIVE
COMMITTEE**
(Executive of-
ficers and mem-
bers of all com-
mittees.)

**COMMUNITY
ACTIVITY
COMMITTEE**
(Two or more
members of each
organization.)

**ADULT
COMMITTEE**
(Two members of
each organization.)

**M MEN
COMMITTEE†**
(A supervisor or
leader.)

**GLEANERS
COMMITTEE†**

**OLDER
SCOUTS
COMMITTEE†**
(In stakes, a
district com-
missioner; in
wards, a scout
master.)

**JUNIOR GIRLS
COMMITTEE†**
**BOY SCOUTS
COMMITTEE†**

(In stakes, a
district com-
missioner; in
wards, a scout
master.)
**BEEHIVE GIRLS
COMMITTEE†**
CHILD†

1. To study and cor-
relate the general
field of leisure time
and recreation.
2. To consider and as-
sist in carrying for-
ward the program
suggested by the ex-
ecutive officers.

1. To study the field
and give supervision
to the following:
(a) Annual com-
munity project.
(b) Reading pro-
gram.
(c) Home rec-
reation.
(d) Ward mass ac-
tivities—danc-
ing, dramatics,
motion pictures,
ward reunions,
carnivals, festi-
vals, excursions,
etc.

1. To study the field
and carry forward:
(a) Tuesday eve-
ning program;
(b) Annual project;
(c) Annual event
for the Friday
night program;
(d) Reading
program.

"

"

"

REPORT ON APRIL-MAY PROGRAM

It will be greatly appreciated if all stake Y. M. M. I. A. superintendents will report to the General Office, before June conference, the methods followed and the results achieved in regard to the activities outlined for April and May. The report should state the subjects selected and

whether the groups are divided according to these activity interests or whether the former class organization was preserved. Special difficulties, if any, and special accomplishments should be mentioned. Such a report will be helpful to the general committees in planning future programs.

EFFICIENCY REPORT FOR APRIL AND MAY

Where M. I. A. officers are prevented, through the new priesthood plan, from holding their regular preliminary seven o'clock meeting, it will be necessary to

meet at some other time. Where this is done, they may score ten on item No. 10 of the Efficiency Report.

PLAY-WRITING CONTEST

The General Boards of M. I. A. announce a contest in the writing of a one-act play.

1st prize\$50.00;

2nd prize\$25.00.

The offer is open to all. No limitation is made as to subject matter, but we suggest a careful consideration of the numerous dramatic events in the history of the Latter-day Saint people or a theme dealing with the ideals of the Church.

The prize-winning plays are to become the property of the General Boards. All other manuscripts will be returned or arrangements made for their purchase. Manuscripts must be submitted not later than December 31, 1928. The play should be unsigned and accompanied by a sealed envelope containing the name and address of the author and the title of the play. Address: General Board Y. M. M. I. A., 47 E. South Temple, Salt Lake City, Utah.

NIBLEY WARD ADVANCED SENIORS

The Mutual Improvement Associations of the Nibley ward, Hyrum stake, appreciate the support and cooperation they are receiving from their Advanced Senior department.

During the month of February, this department featured its work and activities, as outlined by the General Board, under the direction of very able leaders. Interesting preliminary programs for the Tuesday night meetings were furnished.

On the evening of February 22, 1928, a patriotic social was given for the mem-

bers and "possible members" of the class. The hall was appropriately decorated, and after listening to an excellent program, refreshments and dancing were enjoyed by more than eighty Advanced Seniors.

The final feature of the month was the entertainment held on the evening of February 28, with an attendance of one hundred twenty-five. Members of the class presented a delightful program, consisting of readings, music, speeches, and a much-appreciated one-act comedy by six male members.

VOICES FROM THE DUST

A beautiful Book of Mormon pageant, entitled "Voices From the Dust," was presented by M. I. A. members and seminary students, March 11, at the Gunnison stake M. I. A. conference. The purpose of the pageant was to stimulate interest in the

slogan, "We stand for a fuller knowledge of the Book of Mormon and a testimony of its divine origin." Aside from the lasting impression it made, its outstanding accomplishment was the establishment of a new record in attendance, nearly 51% of

the total stake enrollment being present. Elder Richard R. Lyman, of the Council of the Twelve, and Assistant General Superintendent Y. M. M. I. A., gave an address on "Courtship." In reporting the success of their efforts, Stake Superintend-

ent LeRoy Whitehead said: "We are going 100% strong and feel that we have developed a corps of workers that cannot be duplicated, for efficiency and faithfulness, anywhere else in the Church."

BASKETBALL LEADS IN M MEN ACTIVITIES

During the last year, under the general direction of the Senior Department of the Y. M. M. I. A., there was conducted throughout the Church a large number of M Men activities, the most important of which, in point of interest and the number participating, being basketball. It is estimated that between eight and ten thousand young men took part in this activity. A set of rules was carefully formulated to govern these various events; and many inspirational stories have come to us of

young men who reformed their lives in order to live up to the ideals and standards of their associates who were participating.

At the inter-division basketball tournament for the Salt Lake, Ogden, Provo and Logan districts, held at the Deseret Gymnasium, March 10, the Provo First ward M Men team scored first place; while the North Ogden ward M Men team were declared the winners in sportsmanship.



PROVO FIRST WARD M MEN, UTAH STAKE

Winners of the inter-division basketball tournament for the Salt Lake, Ogden, Provo and Logan districts.



NORTH OGDEN WARD M MEN, OGDEN STAKE
Winners in Sportsmanship at the Salt Lake, Ogden, Provo and Logan districts
inter-division basketball tournament.

RECORDS WORTHY OF MENTION

"To be sure, we are converted to Mutual work," says Martin Christensen, of the Grant ward, Cottonwood stake. He was among those who subscribed to the first volume of the *Improvement Era*, and has been a subscriber ever since. One of his cherished possessions is the first twelve volumes of the *Era*, bound. When asked to furnish 39 subscriptions, while he was president of the Y. M. M. I. A., his ward furnished 74, going "over the top" nearly 200%. Besides being a Life Member of the Y. M. M. I. A. himself, his son, Elmer, now on a mission in Germany; his son, Rulon, first counselor in the ward Sunday School superintendency, and his

son, Harold, counselor in the ward Y. M. M. I. A. presidency, are all Life Members.

In one of the rural wards of the Roosevelt stake is a family in which Mutual Improvement has become an idealism in action; and their activities, a vital force and inspiration to others. John A. Olsen and his two sons, Clifford and Glen D., are all Life Members in the Y. M. M. I. A., Glen paying for his membership, from his own earnings, when only twelve years of age. The father is a member of the High Council Y. M. M. I. A. Advisory committee, and the mother is a member of the Y. L. M. I. A. stake board.

NEW SUPERINTENDENT

Clyde Randall Richards, Morgan, Utah, was recently set apart as superintendent

of the Y. M. M. I. A. in the Morgan stake, vice Wm. R. Eddington.

Y. M. M. I. A. Statistical Report, March, 1928

STAKE	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Advanced Senior Enrollment	Senior Enrollment	Advanced Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Advanced Senior Attendance	Senior Attendance	Advanced Junior Attendance	Junior Attendance	Total
Alpine	1000	18	13	140	175	331	---	335	981	72	46	81	---	128	327
Bear River	480	13	7	56	36	64	---	78	234	38	28	30	---	55	151
Benson	760	14	10	101	179	160	49	190	679	61	64	61	26	104	316
Box Elder	557	13	13	129	242	227	38	270	906	100	129	231	24	189	673
Cottonwood	747	10	10	118	125	190	40	320	793	108	90	160	30	220	608
Deseret	521	12	12	114	216	165	20	194	709	78	113	100	15	116	422
Emery	500	9	8	59	63	232	---	187	541	34	32	88	---	131	285
Ensign	960	8	8	80	285	267	52	312	996	68	149	108	18	228	571
Garfield	310	8	7	54	72	61	23	66	276	38	43	34	27	47	189
Granite	1100	9	9	96	139	280	137	299	951	76	92	153	68	259	648
Grant	1400	14	9	88	59	165	66	245	623	76	48	71	80	219	494
Gunnison	279	7	7	64	87	81	---	107	339	50	38	39	---	59	186
Juab	333	5	5	50	105	106	---	102	363	45	65	62	---	71	243
Liberty	1435	12	12	131	294	290	166	397	1278	110	190	172	101	267	840
Millard	344	8	5	37	68	95	---	82	282	25	42	55	---	64	186
Mount Ogden	687	8	7	57	107	117	43	113	437	47	64	53	34	111	309
North Davis	461	7	7	61	60	119	13	166	419	41	17	31	6	100	195
North Sanpete	710	10	7	53	59	144	---	168	424	36	23	57	---	102	218
North Weber	636	14	11	77	39	131	32	170	449	54	20	50	15	94	233
Ogden	876	11	11	99	142	238	83	316	878	75	71	109	40	202	497
Oquirrh	483	6	6	65	84	90	25	175	439	50	34	38	13	78	213
Palmyra	475	8	8	73	150	136	26	230	615	41	47	43	7	130	268
Pioneer	746	10	10	92	116	205	55	250	718	71	71	111	27	160	440
Roosevelt	334	12	11	81	144	76	31	144	476	46	97	32	22	72	269
St. George	680	14	11	108	170	122	64	148	612	62	81	46	28	109	326
Salt Lake	1090	13	13	133	205	261	79	333	1011	107	117	144	66	221	655
South Davis	526	8	8	71	95	181	---	227	574	60	48	100	---	180	388
South Sevier	333	8	3	23	33	21	9	56	142	18	11	13	8	24	74
Tintic	269	5	3	20	41	16	34	39	150	3	3	1	3	4	14
Tooele	400	9	8	51	77	100	11	154	393	39	35	44	3	111	232
Uintah	415	10	10	76	124	125	27	168	520	65	83	71	13	110	342
Bear Lake	365	11	8	62	67	70	---	94	293	41	43	25	---	55	164
Blackfoot	510	13	7	63	93	58	19	35	268	9	13	8	3	5	38
Blaine	226	6	3	26	27	26	---	28	107	19	20	14	---	5	58
Boise	365	10	9	76	99	80	---	90	345	65	60	39	---	69	233
Burley	318	9	7	46	118	87	13	88	352	38	33	45	9	52	177
Franklin	434	11	11	95	126	119	13	174	527	66	66	70	7	131	340
Fremont	662	14	14	122	204	172	22	186	706	88	152	116	14	121	491
Idaho	146	7	6	57	37	22	10	51	177	35	20	12	8	40	115
Minidoka	244	8	4	29	59	48	9	57	202	20	20	20	5	24	89
Montpelier	367	14	10	67	111	81	7	114	380	42	60	45	3	49	199
Oneida	369	11	9	86	88	90	---	124	388	60	40	48	---	93	241
Pocatello	552	10	10	98	113	95	59	189	554	69	60	44	16	141	330
Portneuf	318	14	8	60	87	60	13	84	304	44	37	31	9	42	163
Raft River	172	8	4	28	31	13	---	32	104	12	11	4	---	12	39
Rigby	516	13	8	79	111	73	41	63	367	57	77	45	24	33	236
Shelley	320	9	9	83	117	90	---	117	407	45	40	41	---	64	190
Teton	550	8	4	25	14	30	32	26	127	5	3	2	3	2	15
Yellowstone	377	10	10	71	104	87	---	81	343	50	64	46	---	81	241
Big Horn	318	6	4	30	68	46	---	42	186	19	36	23	---	26	104
Lethbridge	223	9	8	73	104	68	22	80	347	57	65	36	15	45	218
Los Angeles	420	9	9	88	107	213	---	158	566	69	85	132	---	116	402
Lyman	210	6	6	49	89	66	12	86	302	35	65	50	8	57	215
San Francisco	383	10	10	64	125	83	30	55	357	46	95	50	21	37	249

STAKE	Should be Enrolled	No. Wards	No. Wards Reporting	Officers and Class Leaders Enrollment	Advanced Senior Enrollment	Senior Enrollment	Advanced Junior Enrollment	Junior Enrollment	Total	Officers and Class Leaders Attendance	Advanced Senior Attendance	Senior Attendance	Advanced Junior Attendance	Junior Attendance	Total
Snowflake	300	11	8	43	75	18	38	31	205	41	59	16	25	23	164
Star Valley	365	11	9	101	72	117	21	104	415	42	33	41	5	40	161
Taylor	322	6	6	72	108	129	76	90	475	49	60	70	40	70	289
Woodruff	325	6	6	47	68	61	9	51	236	32	38	33	3	30	136
California Mission	514	25	23	157	230	146	42	158	733	114	186	111	36	97	544
German-Austrian Mission	721	40	40	247	303	48		286	884	217	260	51		242	770
N. W. States Mission	135	11	5	32	54	79	18	9	192	31	33	44	6	10	124
Western States Mission	114		7	49	56	100	19	77	301	44	43	71	18	56	232

Y. M. M. I. A. Efficiency Report, March, 1928

STAKE	Membership	Average Attendance	Recreation	Scout Work	M Men	Reading Book of Mormon	Era	Fund	Monthly Stake and Ward Off. Meeting	Ward Off. Meeting	Total
Alpine	10	5	9	7	10	4	10	6	10	10	81
Bear River	5	10	7	6	6	5	6	6	6	6	63
Benson	9	7	7	7	6	5	6	6	7	7	67
Box Elder	10	10	10	10	10	10	10	10	10	10	100
Cottonwood	10	10	10	10	10	9	9	9	10	10	97
Deseret	10	9	10	10	9	8	10	10	8	8	92
Emery	10	8	9	8	9	6	6	8	9	9	82
Ensign	10	9	10	10	10	8	8	8	10	10	93
Garfield	9	10	10	8	8	8	10	7	10	10	90
Granite	9	10	10	9	10	8	6	9	10	10	91
Grant	5	10	10	10	10	10	6	8	10	10	89
Gunnison	10	8	10	10	10	8	8	10	6	10	90
Juab	10	10	8	8	10	6	10	8	10	8	88
Liberty	9	10	10	10	10	8	10	10	10	10	97
Millard	8	10	9	7	5	6	5	8	10	10	78
Mount Ogden	6	10	10	10	10	10	10	10	10	10	96
North Davis	9	7	9	9	6	6	9	10	8	7	80
North Sanpete	6	8	7	10	7	7	10	6	5	7	73
North Weber	7	8	5	7	7	7	9	10	9	9	78
Ogden	10	9	10	10	10	8	10	9	10	10	96
Oquirrh	9	7	10	10	8	7	8	10	10	10	89
Palmyra	10	7	10	10	9	9	10	10	10	8	93
Pioneer	10	9	10	10	9	9	9	6	10	10	92
Roosevelt	10	9	6	4	4	5	8	7	8	7	68
St. George	9	8	9	9	8	8	9	9		9	78
Salt Lake	9	10	10	7	9	8	10	10	10	10	93
South Davis	10	10	10	10	10	10	10	10	10	10	100
South Sevier	4	8	4	4	3	3	3	6	4	2	41
Tintic	6	1	5	4	4	4	4	8	2	4	42
Tooele	10	9	10	5	5	5	6	7	7	7	71
Uintah	10	10	10	10	10	10	10	10	9	8	97
Bear Lake	8	8	6	3	4	7	8	8	7	7	66
Blackfoot	5	2	10	10	9	10	8	10	8	9	81
Blaine	5	8	3	2	2	1	2	6	3	2	34
Boise	9	10	10	8	7	7	9	8	9	8	85

STAKE	Membership	Average Attendance	Recreation	Scout Work	M Men	Reading Book of Mormon	Era	Fund	Monthly Stake and Ward Off. Meeting	Ward Off. Meeting	Total
Burley	10	8	6	8	4	6	8	7	7	4	68
Franklin	10	10	9	8	8	10	9	9	10	9	92
Fremont	10	10	10	10	10	9	10	10	10	10	99
Idaho	10	10	10	8	7	8	9	9	10	10	91
Minidoka	8	6	5	4	5	4	3	5	5	4	49
Montpelier	10	8	6	2	4	5	6	7	5	6	59
Oneida	10	9	8	8	8	8	8	7	8	6	80
Pocatello	10	9	10	10	10	10	10	10	10	10	99
Portneuf	10	8	7	---	2	5	9	9	8	7	65
Raft River	6	6	10	2	1	8	10	10	8	---	61
Rigby	7	10	6	3	5	6	9	8	9	6	69
Shelley	10	7	10	8	8	8	10	9	7	10	87
Teton	2	2	5	5	---	8	10	5	8	3	46
Yellowstone	9	10	8	6	7	9	9	10	10	7	85
Big Horn	6	8	6	10	8	6	6	5	6	6	67
Lethbridge	10	9	9	10	9	8	7	8	10	10	90
Los Angeles	10	10	10	10	10	8	10	8	10	10	96
Lyman	10	10	10	9	8	9	9	9	7	7	88
San Francisco	9	10	9	4	9	7	7	7	10	8	80
Snowflake	7	10	8	7	8	7	8	10	9	10	84
Star Valley	10	6	7	5	6	7	7	7	7	7	69
Taylor	10	9	8	10	8	7	10	10	8	10	90
Woodruff	7	9	10	10	8	6	7	10	7	9	83
California Mission	10	10	10	8	9	9	9	9	10	9	93
German-Austrian Mission	10	10	7	7	3	---	9	10	2	7	65
Northwestern States Mission	10	10	8	1	8	9	9	9	8	8	80
Western States Mission	10	10	7	6	---	10	8	9	7	3	70

SWEET MOTHER OF MINE

So often, when tired and weary,
 When days seem so lonely and dreary,
 I long for my mother sincerely
 And days of my childhood so dear.

I know, though I wander forever,
 There's nothing that ever can sever
 That love that now binds us together,
 That love that is true and sublime.

May God bless you, dear little mother,
 For like you there is not another;
 No friend true, or sister, or brother,
 Can quite take the place that is thine.

Oh, dear gentle mother, with faith so divine,
 My own little mother, sweet mother of mine.

Farm Woodlots

BY WILLIAM PETERSON, DIRECTOR U. A. C. EXPERIMENT STATION AND
EXTENSION SERVICE

When the farms of Utah were first settled, there was generally quite an abundance of wood, fence posts, and other needed material close at hand. For the past 50 years, this material has been cut constantly, and very little planting done to take its place. That farmer who had the foresight, ten to fifteen years ago, to plant a woodlot of hardwood trees on his farm is especially fortunate. The regrettable thing is that there are only few woodlots comparable to the number of farms. If woodlots are planted now, looking ahead ten or twenty years, it means that the farm will be more inclusive and more self-supporting. In addition to planting a woodlot, trees in great numbers could be planted along canals, laterals, and fence lines. Much of this has been done. When the barren valleys of the state were first settled, it was so desirous to have trees that were attractive and trees that would give shade that little thought was given to the type of wood the tree might produce, the only thought being to have something that would be satisfactory as a relief from the heat of the summer sun. This experience should teach that the trees that are to be planted in the state, if they are going to give returns, should be of the better woods.

One farmer, unusually aggressive and with a splendid vision, planted a row of trees around a 60-acre plat. More than 400 trees were used in this planting. These trees are now approximately 30 years old. The planting was entirely of Lombardy poplars. Thirty years approaches the average life of a Lombardy. Some of these trees are dying and have to be removed each year. During years past, they have been spoken of as an asset and have made a beauty spot out of the farm which they have surrounded. From a financial viewpoint, however, these trees are now at the age where they can be considered as a liability of \$10 each, and all will have to be removed within the next 10 or 15 years. This is a liability

of \$3000 or \$4000 against the farm. The timber has no return value and it is difficult to get a tree taken down for the wood. Had these same trees been hardwoods, they could have rendered a better service, and, at the same age, would have been considered an asset of probably \$20 a tree. So, while this farm has had the attractions and beauty developed from such planting, a great opportunity has been lost in not planting trees of better quality. There is a big margin in the final value. This is cited only as an appeal to the farmers to plant trees of wood which will render a real service as fencing and building material in connection with the farm.

There are many trees that will grow with little water. Such trees could be used in great numbers on every farm in the state. Honey locust trees were planted on the experimental farm on the Levan Ridge, in Juab county, some 13 or 14 years ago. These trees had a few buckets of water carried to them when they were planted. Since that time they have never been watered. They have grown to be fine trees and add much attractiveness, in the way of beauty and shade, to the place.

Several counties in the state are handicapped for want of shady groves where picnics and parties may be held in the heat of the summer. Good woodlots will serve the purpose and render a real service to the community and, at the same time, develop a spirit of neighborliness and sociability which cannot be measured in dollars.

Every farmer should think seriously of how he might plant more trees on his farm that will be of definite future use. The Utah Agricultural College plans to take advantage, during the coming year, of the Clarke-McNary Act, and be the agent through which the trees might be distributed at cost to the farmers in the state. The U. S. Forest Service, the Utah Agricultural College, and other agencies will gladly help any farmer to select the type of trees which will best serve his future needs.

PASSING EVENTS



The Salt Lake Theatre Sold. Mr. F. H. Reid, president of the Mountain States Telephone and Telegraph Company, announced, April 14, 1928, that the company had purchased the Salt Lake Theatre for the sum of \$200,000, for the purpose of, ultimately, constructing a large telephone headquarters on the lot now occupied by the historic building. The executive board of the State Central Company, Daughters of the Utah Pioneers, on April 16, 1928, passed a resolution of protest against the sale, and expressing a wish to purchase the building from the Telephone Company.

Captain Edmund Tuttle Hulaniski, Ogden, died, April 15, 1928, in his home here, 80 years old. For forty-five years he has been a resident of Ogden. During the Civil War he was known as the youngest commissioned officer in the Union army. He was born in Dowagiac, Mich., June 19, 1848. He enlisted in the First New York marine artillery, July 5, 1862. After serving nine months in North Carolina, the organization was mustered out on account of heavy losses of men. He enlisted in Ballou's Chicago battery, and was discharged, November 5, 1864, for disability. He then organized and financed the 312th U. S. Negro artillery, was commissioned as captain in Chicago by President Lincoln, when still a boy of 16, on November 26, 1864, and was mustered out April 24, 1866. His last service was guarding the people of Kentucky against the raids of guerrillas.

Chancey M. Depew passed away in New York, in his 94th year, after a brief illness, April 5, 1928. He had returned from a trip to Florida and suffered from a cold. His condition was not thought alarming, but pneumonia developed. Depew was famous as an orator. He was chairman of the board of directors of the New York Central Railroad, and served a number of years in the U. S. Senate.

The immense equestrian statue of Robert E. Lee, which forms part of the memorial

which is being carved on Stone Mountain, near Atlanta, Georgia, was unveiled April 9, 1928, sixty-three years after Appomattox, in the presence of civil and military dignitaries from the North and South. In the Congressional party was Senator Reed Smoot from Utah. Of the magnitude of the scale on which this memorial is being wrought, an idea may be formed by the statement that the image of Gen. Lee's historic horse, "Traveler," measures 175 feet from ear tips to tail.

Skull of a Camel Found in Utah. Examination of a camel skull found recently in Utah, has led Professor Alfred S. Romer, paleontologist at the University of Chicago, to believe that native camels have lived in the western parts of the United States in recent times. It has formerly been supposed that that animal became extinct about half a million years ago. It is recalled, says an Associated Press dispatch, that prospectors of the forties claimed to have seen queer, camel-like, humpless animals in Nevada.

America's Peace Plan. Mr. Hugh Gibson, one of the American delegates at the meeting of the preparatory disarmament commission of the League of Nations at Geneva, presented on March 21, 1928, the American proposition for the outlawry of war in all the world. In so doing he said: "The American government believes whole-heartedly that a multilateral treaty outlawing war would be welcomed by the whole world, and believes that such a treaty would be more successful in attaining world peace than any scheme of disarmament, however drastic."

Peace Proposition Turned Down. At the meeting of the preparatory disarmament commission at Geneva, March 20, 1928, a proposition by the Russian representative, M. Litvinoff, that the powers disband their armies and navies, was turned down. Lord Cushenden, speaking for Great Britain, said the time for such a radical step had not yet come. Great

Britain, he said, was willing to abolish submarines and reduce other naval units, and continue the reduction in tonnage. Disarmament was reachable, he said, only by progressive stages and not by a sudden bound. France, Italy and Japan lined up against Litvinoff. The representatives of the United States said nothing.

Aviators Fly to Death. Second Lieutenant Donald Ferguson Gayer, former flying instructor in Ohio national guard and regular army flier, and Marlow Morrill, an aviator from Provo, crashed to death near Airport, Salt Lake City, on March 22, 1928, in the presence of many spectators. According to Leland Madsen, Morrill's partner, he and Morrill had come to Salt Lake with the idea of purchasing an airplane. They sought a demonstration, and it was during the demonstration flight that the fatality occurred. Madsen, W. P. Van Fleet, a student flier, and R. Shaffer, also a student flier, were watching the plane when it started on its fatal plunge. Clinton McLean, city salesman for the Air Service and Survey company, also watched the flight. He said that the plane seemed to turn over on its wings and then plunge, nose downward, to the earth.

Terrifying phenomena accompanied an earthquake which shook Smyrna, in Asia Minor, March 31, 1928. Sixty persons, all Turks, are reported dead in the quake. Witnesses of the disaster say there was a play of celestial electricity shortly before the first shock. The waters of the sea near the shore rose and whirled and receded as if boiling over a hot fire in an open kettle. Terror-stricken inhabitants of the city and suburbs fell to their knees in prayer. Then came silence. Next a tremendous roaring rumble was heard, greater than thunder. The earth quivered a moment, then shook and fairly rocked. This was the first shock. Eight others followed at short intervals.

Urge the Adoption of a Peace Treaty. A group of prominent Americans in a letter to President Coolidge, dated March 18, 1928, urged the government to negotiate a multilateral treaty outlawing aggressive war. Among the signatories to the letter

were Major General John F. O'Ryan, S. Parkes Cadman, Major General Henry T. Allen, Henry J. Allen, former governor of Kansas; Harry Emerson Fosdick and William Allen White. It favored making the outlawry of aggressive war a fundamental principle of international law.

Looking for a new planet. The telescope of Lick observatory, of the University of California, has for some days been trained on the sky to locate a new planet said to have invaded our solar system. It had not been found on March 31, but Professor R. G. Allen, associated director of Lick observatory, said the theory advanced by Professor William H. Pickering, former Yale astronomer, that the strange orb had pulled other planets from their usual orbits, was being investigated.

Sword of Iron in an Indian Mound. A hilt, guard and part of the blade of an iron sword were unearthed March 25, near Carters, Ga., by Dr. Warren K. Moorehead, head of the department of archaeology of Phillip's academy, Andover, Mass. The relic was found amid skeletons and ceremonial objects declared to be of pre-Columbian age, but the sword itself is supposed to be a relic of the famous expedition of Hernando de Soto through Georgia in 1540. In addition to the sword, a number of arrow heads and some other war implements were found in the mound.

Captain Wm. M. Keyting, night chief of police for more than seventeen years, died at his home, 254 West First North St., March 19, at an early hour. He has been considered a very wealthy policeman, but he liked the work, and he was efficient in the performance of the duties of the position he held. He was born in Cleveland, Ohio, in 1857, and came to Utah 45 years ago. He is survived by two sons and two daughters. The sons are Dr. W. Scott Keyting of Salt Lake and William F. Keyting, who now lives in California. The daughters are Mrs. J. Marcellus Snow and Ella Keyting.

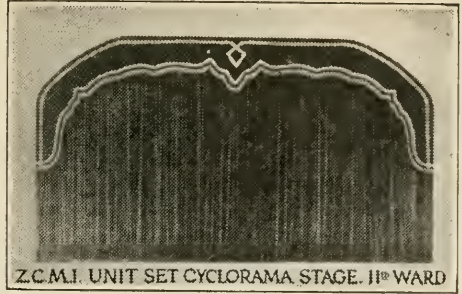
Northern States Mission. Elder Noah S. Pond, first counselor to Pres. Wm. A. Hyde of the Pocatello stake, was appointed president of the Northern States mission, to succeed Pres. John H. Taylor, who has held that position since June 30, 1922.

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HUMOROUS HINTS

He Proved It. A certain prohibition officer boasted of his skill at finding moonshine. "All you have to do," he said to his fellow officers, "is to use your nose. Mine never fails." A few days later while riding through a country town a peculiar odor was noticed. Sniff, sniff went P. O.'s nose. A still in the neighborhood. The other officers grinned. "We'll find it within 30 minutes," he boasted. They followed him to the home of a Danish dairyman. "Lead us to your still," demanded the officer.

"Mine friend," said the Danishman. "dar is no still here."

"Oh, well, why spend time arguing, my nose will show us the way."

"Very well," said the Danishman.

The officer lead the way to the rear of the house sniffing his way toward a small building concealed by vines. Stronger grew the odor and broader grew the Danishman's grin. The officer threw open the door with a confident air and stood rooted to the spot. His fellow-officers peered over his shoulder and saw the still—a miniature cheese factory.

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Old Lady, (intending to offer encouragement): "Everybody thought the same."—D. C. Retsloff.

* * *

Violin Instructor: "I am sorry to tell you, but dear madam, your daughter hasn't the slightest ear for music. She never will be a successful performer."

Mother: "Oh, dear, I'm so disappointed, she has such perfectly adorable elbows."—D. C. Retsloff.

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"Who knows?" said the sage. "The hen may be merely an egg's way of producing another egg."

* * *

The man who insists on giving other people a piece of his mind is usually a man who has little mind to spare.

* * *

"Betty always has a touch-me-not air about her."

"Well, it's generally a case of fresh paint."

* * *

Mrs. Knagg: "But John, I hate to go to the seashore and leave you here alone."

Husband: "Then don't go for another week. By that time I'll have nervous prostration and the company of a blonde nurse."

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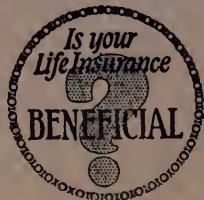
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